

# Zion's Herald

Wednesday, May 18, 1898



Rev. J. F. Goucher, D. D.  
President Woman's College, Baltimore.

## HOME MISSION NOTES

—Miss Gibson, the faithful missionary of the Italian Mission in New Orleans sustained by the Woman's Home Missionary Society, is convalescing from a severe illness, and asks an additional appropriation for an extension of the work, which has prospered wonderfully during the last year.

—The class in "Surgical Emergencies" at the National Training School of the Woman's Home Missionary Society at Washington, D. C., is more popular than ever at this time. Missionaries and deaconesses alike are ready and willing to "go to the front" if needed as volunteer nurses.

—The Training School of the W. H. M. S. has during the year sent deaconesses to Baltimore, Jersey City, Cincinnati, Urbana, Grand Rapids, Des Moines, and to the South. A very promising class will be graduated at the close of the present school year, ready to enter on work wherever they may be called.

—Sibley Hospital, associated with the Lucy Webb Hayes Training School at Washington as a school for nurse deaconesses, is preparing to extend its work in behalf of the needy poor. Three deaconesses, and a part of the year four, have served as district nurses, living in the Hospital and going out among the poor and persons of moderate means.

—The W. H. M. S. of the Methodist Episcopal Church has some excellent literature on tithing, proportionate giving, etc. Much of this is free (for postage). An admirable booklet of 38 pages, entitled "Stewardship and Proportionate Giving," by Mrs. Esther Tuttle Pitchard, is sold at the low rate of three cents per copy. Send to Room 29, 150 Fifth Ave., New York.

—The New York Immigrant Home has just removed from 27 State St. to No. 9 of the same street. During the nine years of its stay in No. 27 it has suffered many inconveniences from cramped quarters. It is now housed in a cheerful and commodious place, and the work will undoubtedly take on new life and impetus from the change.

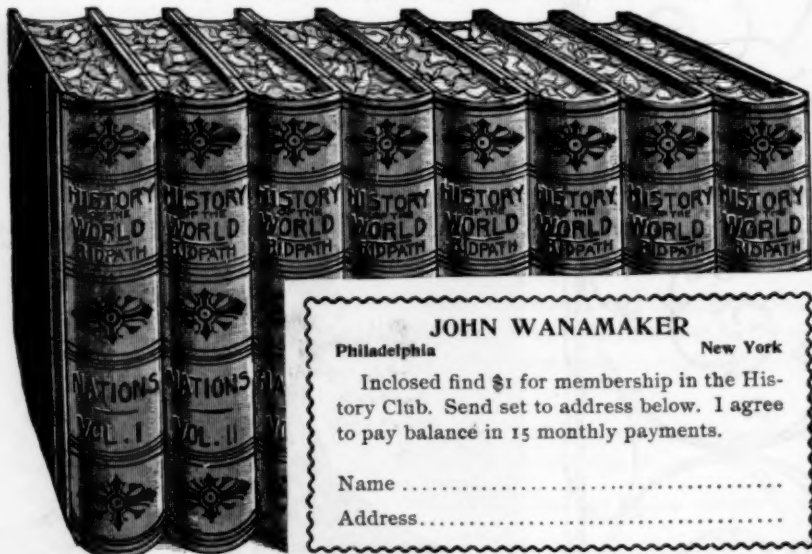
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JOHN WANAMAKER

New York



# Zion's Herald

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## Zion's Herald

CHARLES PARKHURST, Editor

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AM stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### The Auxiliary Naval Bill

The prime purpose of our naval reserve organizations was not to reinforce the regular navy in time of war, but rather to constitute an inner line of coast defence — in other words, to man an in-shore patrol fleet, the coast being divided into districts for the purpose. Thus far the authorities at Washington have been too busy to take steps towards authorizing and providing for this important auxiliary force. The opportunity came, however, last week, and a resolution was passed by the House appropriating \$4,000,000 for the purchase or hire of vessels necessary for the purpose. Rear Admiral Erben, retired, who has been assigned to this duty, estimates that 3,600 men will be required, who will be mustered in from our naval reserve militia. With this efficient in-shore patrol, and an off-shore patrol made up of such swift cruisers as the "Harvard," the "Yale," the "Minneapolis," the "Columbia," no hostile ship or squadron could reach our ports without notice being quickly given to our flying or home squadron.

### The Wheat Campaign

It has been a brilliant and a profitable one, both for the chief manipulator and for the farmers. It is just a year ago since Mr. Joseph Leiter, a young real estate agent in Chicago, began to dabble in wheat speculation. With his father's millions to back him, he bought heavily and soon controlled the market. His holdings reached some 10,000,000 bushels. Then wheat went up from 80 cents to a dollar, and still higher. During the present month, owing to the shortage abroad and the abrogation of the French import duty, the advances have been sensational and phenomenal. Thus, on the 5th of the month, the rise was an even 20 cents on a bushel (touching \$1.50), and on that very day Leiter sold 2,000,000 bushels to France and 700,000 bushels to the United Kingdom, clearing, it is estimated, some \$700,000 on the day's transactions. Since then wheat has jumped to \$1.91. Now it has fallen, and the market is becoming quiet. Mr. Leiter proposes to retire from business and take a rest. His profit for the year is estimated at the astonishing sum of \$3,350,000; while the farmers of the

Northwest are believed to be \$150,000,000 richer than they were by reason of his daring venture. There is a strong likelihood that wheat will not soon drop again to the abnormally low figure which it held before the deal began.

### The Senate's Treatment of the Post-Office Bill

As passed by the House, this measure carried an appropriation of \$300,000 for rural free delivery, and another of \$13,000,000 for delivery of postal matter in cities. The first item was stricken out in the Senate; and the second was reduced to \$12,000,000, with a provision limiting carrier deliveries in cities to four a day. This latter action has proved especially offensive to New Yorkers, where there are now nine deliveries in the important business centres and three in the suburbs. Postmaster Van Oost of that city declares that the carriers can with difficulty handle the heavy mail under the present system, and that it will be physically impossible for them to do it if the number of deliveries is reduced to four. The merchants of that city protest vehemently against the crippling of their postal facilities, and insist that, as the New York post-office not only pays its own expenses, but contributes besides \$5,000,000 a year to the postal revenues of the country, their rights should be respected. Further, to cut down their facilities can only result in reduction of profits, and is therefore unwise from a plain business point of view. Some thirty other cities have expressed their indignation at the proposed curtailment. The bill is now in conference.

Later. — The conference committee fixed the appropriation for rural free delivery at \$150,000; the Senate amendment limiting deliveries in any city to not exceed four per day was rejected.

### Strained Relations — Great Britain and France

The West African dispute has reached a critical stage. No agreement can be reached. Lord Salisbury, in a speech last week, intimated that the British people might be called upon very speedily to face a serious crisis. France will not back down, and England is equally firm. The rights in the case are with England. By a treaty drawn with France in 1890, the kingdom of Sokoto on the left bank of the Niger was awarded to Great Britain. French soldiers seized the capital of Sokoto last February, in violation of this treaty, and still hold it. In the same year the British Royal Niger Company secured by treaty with the King of Bousa the province of Borgu on the left bank of the Niger. France was informed of this treaty, but made no protest. Later, when France conquered Dahomey on

the seacoast, she began to covet Borgu, which is the hinterland of Dahomey; and as the Royal Niger Company was busy elsewhere and could not occupy it, she stole in with expeditions and seized it. She defended her course by stating that treaties with savage kings have no binding force; that actual occupancy alone gives right of possession. There is a British and native force of 10,000 troops under Major Lugard ready, at signal being given, to march upon Nikki and Bousa and drive the French out. The question now is: Will France evacuate this region, or will she go to war? There seems to be no other alternative.

### The Annexation of Hawaii Urged

Since war was declared with Spain the Hawaiian question has become acute. The danger of Spain seizing the islands was, at first, urged as a reason for our taking and guarding them. President Dole took the opportunity to urge anew their annexation. But since the battle in Manila Bay fresh attention has been called to the strategic and economic value of this mid-ocean group. It would be a serious misfortune for us if our ships now there should be forced to leave, and our store of coal tied up, by a proclamation of neutrality. On the other hand, situated as Hawaii is — one-third of the way to the Philippines — its value as a naval base is of surpassing importance. This is so apparent that a joint resolution, providing for the annexation of the islands and for the continuance of the existing Government until Congress shall provide another, has been favorably reported to the House. Its chance of passage, both in the House and Senate, is thought to be good.

### The Disturbances in Italy

The uprisings in Milan, Pavia, Naples, and other cities, quelled only with great difficulty and at the loss of hundreds of lives, were not due primarily to a spirit of revolt, but rather to intolerable conditions which have long continued and from which no relief seems possible. Italy is compelled, by the tripartite agreement, to maintain a large and costly military establishment. The burden of its maintenance rests upon the people, who are taxed almost to the point of starvation. There are said to be a hundred thousand victims of "hunger madness" in Italy every year. The slightest rise in the price of food drives these poor people to desperation. Starving women and children, not knowing where else to go, flock to the Town Hall to ask for bread. They are met by soldiers who call upon them to disperse, and, if they persist, fire upon them. Then the populace rises upon the soldiers. Tiles and chimneys are hurled upon them from the

roofs. Barricades are raised in the streets. The fighting goes on till the mob is driven to cover. Socialists and revolutionists take advantage, of course, of these ebullitions to inflame the people against the Government, but the underlying cause is the pellagra — the "hunger-madness" — brought about by excessive taxation. The rulers are rich. The civil list is enormous and expensive. Money is not lacking for public enterprises. But the people, who pay for all this, and who are compelled to subsist on roots or acorns or moldy corn in order to pay for it, are sullen, half-demented for lack of nourishment, and ripe for any change that promises relief.

#### Cable-Cutting in Cienfuegos Harbor

It occurred a week ago today, and was a most gallant exploit. The "Marblehead," the "Nashville," and the "Windom," constituting the blockading force off the harbor, participated in it. The beach was first shelled by the ships, driving the Spaniards from their rifle pits and masked batteries. Then four boats containing forty volunteers from the first two ships mentioned above entered the harbor, and grappled for the cables. Within ninety feet of the shore, exposed to a galling fire from infantry who handled, beside their rifles, three Maxim guns, these brave men worked at their task for two hours and a half, cutting the two important cables, and almost cutting the third. They were forced to withdraw at last, with two of their number killed, two more fatally wounded, and four badly hurt. Lieut. Winslow, who led the party, was slightly wounded. For intrepidity and coolness this act of daring by men never before under fire will probably not be surpassed during the present war. The two cables rendered useless ran to Santiago, with European connections. When the third is cut, Cuba will be isolated from outside telegraphic communications.

#### The Affair at Cardenas

A few hours after the cable-cutting at Cienfuegos a fight occurred across the island on the north shore which cost us the lives of five brave men. It took place in the harbor of Cardenas. Three Spanish gunboats lying within had "dared" our blockading vessels to come inside and capture them. It was known, too, that new mines were being laid and new batteries being mounted. The gunboat "Wilmington," the revenue cutter "Hudson," and the torpedo boat "Winslow," piloted by a Cuban, were sent in on Wednesday afternoon to cut out, if possible, the Spanish gunboats. The "Winslow" took the lead. When far up the bay she was fired upon by a masked battery, which deranged her steering gear, crippled one of her engines, and inflicted other damage. The "Hudson" went to her rescue, and was on the point of towing her out of range when a shell exploded on board of the torpedo-boat, killing Ensign Bagley and four men. The "Winslow's" commander, Lieutenant J. B. Bernadon, was also wounded. Meantime the "Wilmington" poured a deadly fire with her 4-inch guns upon the battery, the gunboats, and the town. The batteries were silenced, a gunboat destroyed, and the

town alongside the wharf set on fire. The action lasted from 1.40 P. M. to 3 P. M. The exposure of this torpedo-boat to battery-fire on this occasion has been criticised as showing lack of judgment, and the sacrifice of precious lives has been condemned as "unnecessary and fruitless."

#### San Juan Shelled

On Thursday, the day following the affair at Cardenas, Admiral Sampson's fleet appeared off the harbor of San Juan, Porto Rico. He failed to find Admiral Cervera's squadron, as he expected. The arrival of that fleet at Martinique had not then been reported. As he could not remain to prevent the use of that harbor as a possible refuge, he decided at least to render the fortifications useless. Fire was accordingly opened, and the substantial masonry which protected the enemies' guns was soon pulverized. In the dense smoke which this cannonade produced, some of the shells from the ships went aside from their mark and fell into the adjacent town. The loss of life on the Spanish side is not definitely known; our casualties included one man killed and seven slightly wounded. The action lasted three hours. Having knocked the forts to pieces, Admiral Sampson sailed away.

#### An Agreement about Korea

Neither Russia nor Japan is ready for the conflict which is, sooner or later, inevitable. Meantime they have signed a *modus vivendi* with reference to the buffer State which lies between them. Both agree to recognize the independence of Korea and to abstain from interfering in the internal affairs of that kingdom. Considering the fact that a large number of Japanese have settled in Korea and are carrying on commercial and industrial enterprises, Russia will not oppose or hinder the cultivation of relations of this nature between Japan and Korea. In case Korea should apply to either of these Powers for assistance or advice, it shall not be given without mutual consent of the two nations concerned. This agreement will probably hold until Russia finishes her Siberian road and has her Manchurian acquisition well in hand, or until the powerful fleet which Japan is building is equipped and manned; then Korea will be the prize of the winner in the duel.

#### The Senate Committee's War Revenue Bill

It is totally unlike the measure passed by the House. It contains "the crazy and vicious schemes" of seigniorage-coinage and paper money. It strikes at the public credit by proposing to increase the volume of outstanding paper and 45-cent silver dollars. Briefly, it throws out the coin-bond issue, and substitutes for it an issue of \$150,000,000 in greenbacks, the coinage of the silver seigniorage to the amount of \$42,000,000, and a tax upon the gross earnings of corporations. It makes some 200 amendments to the internal revenue features of the House bill. Fortunately, a minority report recommends the retention of the bond feature, but reduces the amount to \$300,000,000. It is to be hoped that the Senate, which was so impatient

to begin war, now that the exigency is on us which is costing the country \$1,000,000 a day, will repudiate the action of its committee, and unite with the House in safe and sane financiering.

#### Words That are Causing Thought

Mr. Joseph Chamberlain spoke some frank words at Birmingham last week. He more than hinted that diplomacy was exhausted; that Russia had proved unfaithful to her promises; that France and Russia were united to defeat the British policy of an "open door" — equal rights to all — in China and in Africa; that Great Britain was not disposed to be vacillating in this matter; and that the isolation which it had maintained since the Crimean War would shortly come to an end. No allusion was made to a possible pact with some European power. The first purpose was to unite the colonies more closely with the imperial government; and then "to maintain the bonds of permanent unity with our kinsmen across the Atlantic." Mr. Chamberlain even went so far as to say that, "terrible as war is, even war itself would be cheaply purchased if in a great and noble cause the Stars and Stripes and the Union Jack should wave together over an Anglo-Saxon Alliance." The evident significance of these words is limited to a suggested alliance between Great Britain and this country to resist monopolies of commerce, such as those which other European nations are bent on accomplishing. France, Russia, Germany, insist on exclusive rights to carry on trade in their Eastern and Southern "spheres of influence." It is this mercantile selfishness that Mr. Chamberlain would oppose with an Anglo-Saxon alliance. Spain naturally resents these words, taken in connection with those of Lord Salisbury, as betraying hostile designs upon her own territory, and as an encouragement to this country to retain the Philippines. Decision upon this last matter, and also upon the question of whether we shall continue our traditional policy of isolation, and refrain from "entangling alliances," does not concern us for the present.

#### As We Go to Press

The Spanish fleet commanded by Admiral Cervera is coaling at Curacao, off Venezuela. Its destination is unknown. Sampson's squadron is supposed to be steaming thither with all speed; Schley's fleet is also hastening southward. The expedition to Cuba is held back until this enemy is either captured or sunk. At San Francisco the first detachment of troops destined to occupy the Philippines is nearly ready to sail on the "City of Pekin." The U. S. S. "Charleston" is also on the point of sailing with a force of Marines for the same islands. Major General Wesley Merritt, U. S. A., appointed Military Governor of the Philippines, is reported as declining to accept the position unless he can be supported by a much larger number of troops than has been proposed for the occupation of the islands. Intelligence concerning the exact situation and plans of our naval squadrons is being wisely withheld by the Secretary of the Navy.



## DOUBT AND FAITH

**I**F doubt means distrust of God, it is evil and to be strenuously resisted. If doubt means an inquiry after larger truth, it is good and should be welcomed, for it has a mission. He who has never entertained a doubt in this latter sense, he who has never seriously asked whether this thing which has been taught him is really so, has not yet begun to think or to winnow the wheat from the chaff in his ideas.

Doubts have been likened to the rungs of a ladder by which we climb, to the dark passage by which we proceed to the light, and to the wayside inn where we take lunch on the journey while pushing forward to something better. All of which shows that they only serve a temporary purpose. If we climb the ladder, it is to reach a higher level. We cannot live comfortably in the wayside inn, for it is not our home. And it is light not darkness, faith not doubt, which is necessary to our permanent happiness. We hunger for certainty. Confidence in our fellow-men is what the commerce of the world securely rests upon. Household peace is impossible if pervaded by an atmosphere of doubt. Doubt is good to whet the appetite for truth, but the appetite must have solid food to eat, or mind and soul will die of starvation. To give doubt just the right position, neither condemning it altogether, nor pressing it unduly as though it were a resting-place, is a mark of much wisdom.

## SUBSTITUTES FOR THE GOSPEL

## II

## The Philosophical Substitute

**T**WO characteristics of our age emphasize the power of philosophy in the pulpit; it is an age of culture and an age of doubt. The schoolmaster is abroad, and knowledge has become the possession of the people, so culture must become the possession of the preacher. If a full man is needed anywhere, it is in the ministry of the Gospel. The most imperial type of intellect is required for the Master's service. We must study the treasures of knowledge, the achievements of art, the wealth of literature, the gathered researches of philosophy and theology, and we must bring them all to the font and baptize them into Christian activity. The culture which has the cross at its heart is both a lever to lift and a light to illuminate humanity, but the culture which covers the cross with the speculations of man or the flowers of rhetoric is like the mirage of the desert, which mocks the desire it promises to gratify.

That ours is an age of doubt can be questioned by no observer of the tendencies of modern thought, by no reader of current literature. There is a profound and widespread unsettlement of the soul in regard to fundamental truths of religion, and also in regard to the nature and existence of the spiritual faculties by which alone these truths can be perceived. The blatant infidelity of some generations ago has given place to a sad skepticism which stops short of

blank denial, and gropes wistfully in the mazes of uncertainty. Dr. Van Dyke writes in his latest book: "The age stands in doubt. Its coat-of-arms is an interrogation point rampant, above three bishops dormant, and its motto is *Query?*"

The dormant bishops are wakening up to the hunger of the people for certain knowledge of whence they came, whither they are going, and what they ought to be doing here. They realize the need for grappling with the problems of skepticism, but too often they go to work in the wrong way. Putting reliance in skillful tricks, in special methods of shaping arguments or stating truths, in trapping doubters in their own toils, or in puzzling back again with orthodox speciousness the minds that have been already puzzled away with the speciousness of science — one or all of these methods are utterly unworthy of the gravity of the disease or the dignity of the physician. The hurt of our generation is not to be healed so lightly. The only way in which any man can hope to deal with skepticism must be by the strong and intelligent building up of faith, and not by resort to any form of intellectual jugglery.

The preacher who holds up the lamp of philosophy for the guidance of his perplexed hearers may seem at first to meet the demands of the cultured doubt of our age, but growing experience proves the inadequacy of the light he provides. School after school of thought tables objections against the philosophical treatment of religion too serious to be ignored. These objections have been admirably summarized in three classes by Principal Caird in his "Introduction to the Philosophy of Religion." The first maintains strongly that a philosophy of God and divine things is "precluded by the very nature of human knowledge, which, as essentially relative and finite, can never attain to the cognizance of that which is infinite and absolute." The second affirms that the "immediate or intuitive nature of religious knowledge" likewise precludes all scientific or ratiocinative attempts; while the third class argues that since religious truth differs from all other kinds of truth, it has an authoritative revelation, and, accordingly, the "human reason" is incompetent "either to discover or to criticize its content." It is not our intention now to inquire whether these objections are well taken or not. It is sufficient for our purpose to point out two facts: first, that though some of the greatest philosophers the world ever saw lived and taught before Christ came, their united light could not penetrate the darkness that lay upon the problems of life; and, second, that philosophy by its very nature is a search after truth, while Christianity by its very nature is a revelation of truth. It pleased God to reveal Himself in Jesus Christ, not merely in a republication of old fragments of truth, but in a disclosure, full and simple, of Himself. In Scripture we see how the invisible God has been seeking for and finding the way to the heart of man throughout all the story of the ages. Alongside of man's search after truth is God's search after man in order to reveal unto him all

needful truth of life and thought. Philosophy at its best gives but the illumination of a taper. Sunlight is the solitary possession of the religion of Jesus Christ. To question the advisability of choice between the sunlight and a taper is to insult intelligence.

Philosophy has its place and power in dealing with the problems of current doubt, but its service is purely negative. It can make unbelief doubtful, but it fails to attain the positive result of making belief credible. It can apply the logic of rationalism to its own premises in order to show that they are unfounded and unverifiable. This has been done with masterly skill in Balfour's "Defence of Philosophic Doubt," which argues that "the universe as represented to us by science is wholly unimaginable," and shows that "the evidence for the existence of a world composed of atoms and ether is no more conclusive, the account which science gives of their nature and qualities is no more coherent, than the evidence and account which faith gives of a world created by a personal God and inhabited by immortal souls." It is valuable service to reduce scientific naturalism to an absurdity, but that falls far short of establishing religious faith as a verity. Expositors of Christian truth in our day must beware of the subtle temptation to come to terms with the speculative thought of the age. It is the glory of Christianity that it always has room and sympathy for the best results of human reason, but the history of religious development is emphatic in testifying that it has never yet been found practicable to pour the new wine of Christian truth into the bottles of any philosophical system without weakening or wasting it. A philosophical presentation of Christianity is very acceptable to the cultured classes, because it panders to that tendency of human nature which makes it love a modified Christianity, and slow to receive divine truth simply. But such a presentation is lamentably inadequate in so far as its aim is to make the mind of man the measure of all things. The weakness of philosophy lies in the splendid uncertainty of those who would make man the measure of all things whether they have found man's true measure. Reason is not the lord of man, but his servant. It is, as Dora Greenwell reminds us, "but a noble vassal, 'one that knoweth not what his lord doeth.' Man reverences his reason and trusts it as far as it will lead him, but that is not his whole length, for he feels that he, the reasonable man, is something greater than it is." He knows that his visions and aspirations are more than his ratiocinations and speculations. One deep calleth to another deep in his complex nature, and the answer to this call is faith. Faith addresses the man's whole being, knowing that he is not all mind, but that he is also spiritual in his cravings and affections. It brings him into contact and communion with One higher and greater than himself — "One who knoweth all things." To quote the beautiful words of Dora Greenwell: "Faith stretches itself over humanity as the prophet stretched himself above the child — eye to eye, mouth to mouth, heart to heart; and works a kindred miracle, to bring back life to the dead, by restoring the

one to the One — the whole nature of man to the whole nature of God."

So it comes about that what philosophy could not do because of its weakness and incompleteness Christianity can and does do in virtue of its strength and completeness of adaptation to the whole nature and wants of man. Philosophy theorizes, but Christianity gives the supreme and all-satisfying fact in the person of Jesus Christ. Christ is Christianity. It is a degrading conception of Christianity which sets it forth as a bundle of dogmas formulated in the articles of a creed, some of which are mysterious, others opposed to the best instincts of the heart, and all of which are purely speculative. Such a conception reduces Christianity to a philosophical system, in relation to which there is a good deal to be said on both sides, and our decision on which has to be formed on a balance of opposite arguments. The more emphasis you place on theological systems and credal finality the more you strengthen the subtle tendency of the age to give humanity a philosophical substitute for Christianity pure and unadulterated. Sunny certainty in repose of intellect and soul is to be found in the view that maintains that creeds may be revised and possibly dogmas supposed to have been of importance removed, but that Christianity retains all that is vital and powerful so long as the living Christ remains. The one essential to a Christian life is union with Christ.

Even supposing that philosophy could discover and teach all needful truth, it would not prove sufficient to meet the need of the age. "Truth is mighty, and must prevail," says the proverb which many accept as an axiom; but truth never does actually prevail until it gets itself embodied, incarnated, in a personality. The power of Christianity does not lie in its doctrines, but in the Person at the heart of it, who gives reality and vital force to the doctrines. All the abstract truths of Christianity might have come into the world in another form. As a matter of fact their substance did enter into human thought in some dim and distorted way in the teaching of ancient philosophers, in the fragmentary revelations of the religions of the nations, and in the clearer light of the Hebrew Scriptures; but it did not make itself felt as a universal force in the life of humanity until

"The Word hath breath, and wrought  
With human hands the creed of creeds,  
In loveliness of perfect deeds,  
More strong than all poetic thought."

Philosophy may point to a way, a truth, and a life, but only Jesus Christ can say, "I am the Way, the Truth, and the Life." As Thomas à Kempis puts it, He is the way in which we ought to walk, the truth we ought to believe, and the life we ought to live. Knowledge of truth is mighty, but knowledge of and love to Christ are mightier still. The strength of Christianity is the influence of the personal Christ upon individual character and upon the progress of the race. He stands a solitary Figure upon the page of history, unapproached not only in the moral grandeur of His own character, but in the transcendent personal influence He has exerted. It is possible

to compare the teaching of Socrates or Confucius with that of Jesus of Nazareth, and it may be maintained, with some plausibility, that if the superiority of Jesus be confessed, the difference is of degree, not of kind. But about the uniqueness of His personal influence there can be no debate. The wisdom of Socrates and Confucius still survives. It has affected the generations that are gone, and wields an appreciable power even now, but who is stirred by it to enthusiasm, or melted by it to penitence, or roused by it to heroic struggle for the right, or restrained by it from yielding to temptation, or inspired by it to generous consecration of thought and energy to the service of God or man after the fashion in which tens of thousands have been affected, and are affected still, by their love to Jesus Christ? Only truth embodied in a person and capable of kindling the fire of passionate devotion can lift men to heroic levels of life. Philosophy fails to supply such a truth, and because of its failure it can never prove a satisfactory substitute for the truth as it is in Jesus.

Christianity offers an interpretation of religion, life and destiny so adequate that each one of its loyal followers is entitled to say with Paul, "I have that whereof I may glory, through Jesus Christ, in those things which pertain to God." Philosophy seeks to give an answer to the many problems of life in words, but Christianity gives the answer of the Person who not only reveals the truth, but also imparts power to live the truth. The treasures of wisdom hid in Christ are the rarest and most precious. The more they are opened out in the experimental knowledge of the soul that grows into Christlikeness through unflinching obedience unto the will of God, the more clearly will it be seen how well adapted they are to the deepest needs of human nature, and how infinitely superior they are to any system of philosophy which appeals to our generation.

## PERSONALS

— Bishop Cranston will sail from Vancouver by the steamer "Empress of Japan," June 25. Mrs. Cranston and their daughters will accompany him.

— For the eighth year in succession Rev. Dr. Reuben Thomas, of Brookline, has been invited to occupy the pulpit of Dr. Parker's City Temple during the summer months.

— Through an inadvertence we neglected to say, in last week's issue, that Rev. Dr. Daniel Dorchester, Jr., is the pastor of Christ Church, Pittsburg, Pa., which was presented on our cover.

— Rev. C. S. Nutter, D. D., of St. Albans, Vt., was elected, at the recent meeting of the Bishops, at Albion, Mich., as representative of the First Mission District, in place of Rev. Dr. E. M. Smith, who has removed to Illinois.

— Dr. F. L. Nagler, editor of *Haus und Herd* and Sunday-school literature, sailed, May 10, on the "Kaiser Wilhelm der Grosse," for London, Paris, and Berlin. He will be present at the different Conferences in Switzerland and Germany.

— The Board of Managers of the Freedmen's Aid and Southern Education Society passed resolutions commending Secretary Hamilton to the English and Irish Methodist Conferences, to which he is accredited as fraternal delegate from our church.

— Rev. G. A. Crawford, D. D., Chaplain U. S. Navy, has been ordered to the receiving ship "Wabash" at Charlestown.

— Gov. G. W. Atkinson, of West Virginia, is to deliver the annual address before the literary societies of U. S. Grant University, May 16.

— Rev. R. J. Cooke, D. D., editor of the *Advocate-Journal*, was nearly killed in a runaway at Chickamauga Park, recently. He writes: "I am just now slowly creeping back from the shadow of death, but making progress all the time."

— A very interesting volume is the "Life and Work of Rev. S. S. Cummings," written by himself, and just published. "Father" Cummings, as he is so well and affectionately known by a large circle of friends, has enjoyed a long and active life, and in this book of three hundred pages he tells the story, covering his history as "pastor, chaplain, delegate of Christian Commission, and missionary agent of New England Home for Little Wanderers twenty-nine years." Though 84 years of age, he is still at his Master's work in the "Home," and closes the preface to his volume with this buoyant note of victory and hope: "My ship was never more seaworthy than at present. The sea is calm, the air is clear, and the sky is blue. I can see the headlands of the coast for which I am bound. I shall soon reach the pier, drop the anchor, and be at home."

— Concerning Rev. W. W. Baldwin, of Ashburnham, of whose decease brief mention has already been made, we learn that for five years or more he had been a sufferer from diabetes, which finally caused his death. Notwithstanding his physical suffering he was not absent from a single service as a result of sickness during his pastorate in Ashburnham. His funeral was largely attended, Rev. Dr. G. F. Eaton officiating, assisted by Revs. W. G. Richardson, J. W. Adams, B. F. Kingsley, and other ministers. Dr. Eaton, in his tribute, said of him: "I have known him to respect him; I cannot recall a single instance where my confidence in him was even shaken. His physical and mental ability to cope with the great questions of his chosen work was undoubted. He was independent in spirit, honest, fearless and frank — nothing to be hidden or withheld." When he was pastor of the church at North Andover, the editor was pastor of Garden St. Church, Lawrence, and his relations with the deceased were exceedingly fraternal and pleasant. A fitting memoir of our late friend and co-laborer will soon appear in our columns.

— We are in receipt of the following communication from Rev. C. H. Talmage, who was stationed last year at Auburndale, which we print in full: "We have reached the decision that we can do a more satisfactory and permanent work in another church, and therefore expect to sever our connection with the Methodist and unite with the Congregational Church. It is naturally painful to us to withdraw from the church to which we have given love and strength in loyal service for these first years. With no change in the spirit of our fellowship, we shall always cherish for this church and all our friends within it the sincerest Christian wishes. We have no special work or church in view, and I shall for the present continue my studies as I planned at Conference." We regret the departure of this faithful minister and his accomplished and very useful wife from our fold. While we have only delightful memories of, and good wishes for, these beloved co-workers in the Master's kingdom, we cannot escape the conviction that they are making a mistake in the change of denomination. Mr. Talmage, in zeal, in aspiration, and in the heartiness of his fellowship, is a Methodist; and while he may find relief along some lines, we prophesy that the gain will not seem so great



to him, when the changed conditions are once really tested, as will the loss.

— The *Indian Witness* brings the sad news of the death, from influenza and tonsillitis, at Naini Tal, April 13, of Miss Phebe Rowe, a devoted and efficient worker of the W. F. M. S. in North India. Miss Rowe was born in Agra in 1855, her father being Scotch and her mother Eurasian. Through the teachings of Rev. Thomas Evans of the Baptist Church she was converted at an early age, and taught a class in Sunday-school when only fourteen. At the death of her father, through Rev. Dennis Osborn she was brought into association with Miss Isabella Thoburn, and became later one of our best known evangelists in India, supported by the North-western Branch. Several years ago she visited this country with Miss Thoburn, and made a deep impression. The *Indian Witness* says: "Possessed of rare gifts for evangelistic work, Miss Rowe's saintly life rendered her an efficient preacher of salvation to all classes. Beloved above many by the foreign missionaries, her Indian brothers and sisters were devotedly attached to her and her influence over them was remarkable. Her death will be widely mourned. Her loss will be deeply felt. As a daughter of India she exhibited the possibilities of most useful service open to all her sisters who are willing to pay the price of absolute self-surrender that they may dwell in the secret place of the Most High and possess the Spirit-filled life."

### BRIEFLETS

A copy of the Minutes of the New England Conference is laid upon our table by C. R. Magee of the Book Depository.

"Albion," in writing upon "The Bishops' Meeting," on page 632, states several very interesting facts concerning our Bishops, and makes some fine characterizations.

Two important pamphlets have come together to our desk, for which we thank the authors — Dr. J. M. Freeman's address upon "The Genesis of the Newark Conference," and R. T. Stevenson upon "One Hundred Years of Methodism in Ohio."

Seldom do we present to our readers a more interesting and valuable contribution than that from the critical and literary pen of Rev. John S. Simon, which appears on page 617, entitled, "An Old Portrait Retouched."

Equal representation is already an assured fact in the next General Conference. The vote of our patronizing Conferences upon this important subject was very gratifying. In the New Hampshire and East Maine no votes were cast against the proposition, and in the other Conferences the vote was overwhelmingly in favor of it.

The first of the public services connected with the approaching quarter-centennial of Boston University will be held in Tremont Temple on the last day of the present month. President Capen of Tufts College will offer the invocation, and Dr. William T. Harris, United States Commissioner of Education, will deliver the University Convocation Address. Delegates from more than seventy colleges and learned societies have been invited, and an occasion of unusual interest is anticipated. A number of distinguished speakers, including President Eliot of Harvard and President Dwight of Yale, have promised attendance. A full statement of the Commencement Day program will be given next week.

We were criticised for saying, when Canon Cheyne delivered his recent lectures in this city upon the Old Testament, that he was a higher critic of the destructive order; but

we are reminded of our statement when we read the following in the *Universalist Leader* of last week: "Canon Cheyne, who recently visited this country and interested large audiences by his lectures on historical criticism and the Old Testament, one of the truly advanced scholars of the Old World, is evidently not far from the kingdom of Universalism."

The *New York Voice* of last week makes a most creditable showing for Notre Dame, the great Catholic University at South Bend, Ind. This institution has fifteen hundred students. The *Voice* says: "Through the influence of the University, Notre Dame is in Prohibition territory. Father Burns, one of the leading spirits of the faculty, is State organizer of the Indiana Total Abstinence Union. Father Cavanaugh is one of the best-known temperance advocates in this State. Almost every member of Notre Dame's faculty from President Morrissey down carries a knife in his sleeve for the saloon and for drink in all forms." For thirteen years two daily newspapers of this place have had standing this paid advertisement: —

### LIQUOR DEALERS!

I hereby give notice that I will prosecute to the fullest extent of the law, and regardless of cost, any liquor dealer or person who will give or sell liquor to students, or in any way assist in procuring it for them.

REV. A. MORRISSEY,  
Pres. Notre Dame University.

The faculties of Protestant institutions would do well to emulate the spirit and courage of the instructors of Notre Dame University.

Duty is loyalty to a principle; love is loyalty to a person. Hence while love has more emotion and enjoyment, duty has more steadiness and permanence. Love furnishes the strongest motive power; duty is the best guide in action. Duty is the firm foundation of the deed, to which love adds beauty and finish. No course of conduct is perfect, no character is complete, which does not include both. It is the glory of Jesus that He links love and law, weds passion and righteousness, begets an affection for duty, and so unites the strongest elements that go to make stalwart manhood.

### GENERAL CONFERENCE

#### OF THE

### Methodist Episcopal Church, South

#### II

THE first Sunday of the General Conference was a rainy and cheerless day. The pulpits of the Methodist churches of the city and of many other denominations were supplied from the Conference. Dr. Hoss, editor of the *Daily Advocate*, in the issue of Saturday offered this practical suggestion to the preachers: "The opportunity for clear, strong and faithful proclamation of the Gospel is one that ought to be used to the fullest possible extent. It would be a shame if at such a time and under such circumstances there appear any disposition to indulge in idle speculation or declamatory rhetoric. Let the simple truth as it is in Jesus be spoken, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, and in demonstration of the Spirit and of power. A living message ought to come to each one of the congregations that wait on our ministry in this goodly Methodist city." Having heard several of the Bishops, we chose Bishop Hendrix of Kansas City for our preacher in the morning. He was assigned to Calvary Church, South, evidently a small society, worshipping in a little edifice which the Methodist Episcopal Church, South, purchased of the Methodist Protestant Church. This latter denomination has several churches in this city, but we are informed that it is declining in relative

constituency and strength. We are advised, also, that the Church South does not thrive in Baltimore; that is, it does not begin to show the steady growth and advance made by the Methodist Episcopal Church and by other leading denominations. Bishop Hendrix resides at Kansas City. He is a man of splendid and impressive presence, of profound culture, an able and eloquent preacher, and holds an unrivaled position among his colleagues and in his denomination. While many years the junior of our Bishop Andrews, he strongly reminds us of him, not only in the pulpit and upon the platform, but in social intercourse. He was educated at Wesleyan University, Middletown, and is delightfully fraternal in all his relations with our church. A daughter was educated at the Woman's College, Baltimore, and he speaks of this institution in the highest and most enthusiastic terms of praise. Bishop and Mrs. Hendrix and Bishop and Mrs. O. P. Fitzgerald are the guests of Dr. and Mrs. J. F. Goucher during the session of the Conference.

Bishop Hendrix preached from the text, "And he was called the friend of God." It was a model discourse, clearly thought out, naturally developed, and incisive and personal in its application. Our quite full notes lie before us as we write, and we greatly regret that the demands upon our space will permit only the plan of the sermon. His theme was, "The Conditions and Privileges of Friendship with God." The first condition of friendship is faith. The second is unquestioning obedience. The third condition is purity of life. These points were very forcefully illustrated by a sympathetic and critical examination of the life of Abraham. One of the remarkable qualities in the preaching of Bishop Hendrix is his knowledge of the Scriptures, and the striking way in which he quotes just the passages which are needed in order to produce conviction. Under the head of "Privileges" he noted, first, that friendship with God gives special revelations from Him; second, special answers to prayer; third, friendship with God gives friendship with men. This point was made very strong and practical. The real friend of God will have the friendship of men, power with God will give power with men, influence with God will give influence with men. This is the great need of the Christian Church today; it must be intimate with God in order to reach and influence men. An impressive reference to the beauty and influence of a life that could in truth be characterized as "the friend of God" was enforced with this declaration: "I once heard Stephen Olin say that for days after a caravan had passed through the East laden with spices the trail could be detected by the fragrance left behind; so it is with the life of the friend of God: it perfumes every circle and walk into which it enters."

In the afternoon we went to the Armory to listen to Rev. W. S. Griffin, D. D., fraternal delegate from the Methodist Church of Canada. Truth compels the statement that this revered and beloved servant of his church was quite unequal to the demand which the unusual place and occasion made upon him.

In the evening, at the First Church, we listened to Dr. Young J. Allen, of the China Mission Conference. Dr. Allen is a remarkable man, who has been engaged for forty years in mission work in China, and is stationed at Shanghai. He has done an epochal work for his church, is an author of note, and has exercised a most important influence in shaping the educational life and thought of modern China, the greatly changed China of the near future. He is a most impressive looking man, large in stature, gray, and with a long flowing beard like that of our own Bishop Taylor, or such as Elijah and the patriarchs may have worn. His address made a notable addition to our knowledge of China,

and the unspeakably comprehensive and valuable work of missions in that land.

#### CONFERENCE PROCEEDINGS.

This Conference, like all General Conferences, is slow in getting down to its regular work. The committees are not prepared, in the first few days, to present reports which occasion discussion. The "talking" has not as yet brought out the men. One exception should be noted, however. Early in the sessions we heard one address of marked interest and power, made by a comparatively young man, Prof. Collins Denney, of Vanderbilt University, Nashville, Tenn. Standing upon the platform he said: "The wood of this gavel [holding one up to view] once formed a part of the log meeting-house on Sams Creek, in this State. Two brethren of the Baltimore Conference, J. S. Engle and C. S. Stanton, had this gavel made, and through the local committee present it to this body with the request that it be used throughout the session of this General Conference. It speaks to us of the beginning of Methodism, not only in this State of Maryland, but on this continent." After making what seemed to the writer a quite conclusive argument in favor of the position that Strawbridge preceded Embury as an evangelist by several years, he drew these forceful inferences and lessons:—

"The Gospel that Strawbridge preached was a productive Gospel, because the living God was no abstraction to Strawbridge and the men who worked with him. He was a conscious reality, as they regarded it. He was not even that Unnamed Somewhat, which, under the form of respectability, but really with the deepest insult, is to be capitalized in print, at the same time that the very name given to Him is to be a denial of the human faculty ever to lay hold of His existence and relation to humanity. To these men who erected this old log meeting-house, who worshipped within its limits, who cried to God for His blessing and shouted over its reception, God was an eternal and present reality, and we have no wonder that those men could preach a Gospel that was productive. Why, in 1773, when the first statistics of Methodism were gathered, 500 of the 1,100 Methodists in this country were in Maryland, and a hundred more were in Virginia. Now how many of these were due directly to Strawbridge there is no means of saying, nor how many others were due to him, because he did not confine himself to Sams Creek. He preached in Virginia, in Maryland, in Pennsylvania, in Delaware. He had a broad circuit, that covers today more than one Conference in this land of ours, with better facilities now for traveling; so that he preached a productive Gospel.

"But he did more than that. He preached a reproductive Gospel. When Strawbridge preached there was this about his preaching: Men who heard felt obliged to repent. There came forth out of the old log meeting-house society quite a large number of preachers. Richard Owen, the first American Methodist preacher, was a convert of Strawbridge, and about six miles from this very spot he preached his funeral sermon, over a century ago.

"William Waters, the first native itinerant preacher, heard, in this Baltimore county in 1770, the first Methodist preaching, and we know from the records that Strawbridge was holding a great meeting here at that time. William Waters was brought forth under the direct or indirect influence of Strawbridge. Freeborn Garretson who, in a Maryland jail, was a prisoner of Jesus Christ for the sake of his native Americans; Philip Gatch, who knew what it was to be dressed in tar and feathers by a Maryland mob, but yet be undeterred in the work to which he was called and have his ardor undampened, were brought forth under the influence of Strawbridge. But the time would fail to tell of Durbin and Haggerty and others of those workers who, under the mighty preaching of this herald of the Cross, were glad as they came forth to speak what they heard and because of the gladness that came to them were willing to distribute to many others."

Some debate has already taken place, and more will follow, upon the Articles of Religion. An able commission has reported to the body that in editing the several editions of the Discipline certain immaterial changes have been made. The commission reports that these Articles represent the faith of the church, but that it is desirable to have the pure and uncorrupted text, which the commission claims to have discovered, and

recommends for adoption. It is probable that the report and recommendations of the commission will be accepted with marked unanimity. In this connection the fact should be noted that there is very little tendency in our sister church to adopt what is known as modern theological opinions. This church is anchored to its past with tenacious and loyal devotion. Many questions, as was intimated in our first communication, in regard to theology, polity and manner of life, which are irrepressible with us, have no place in Southern Methodism. The nearest approach to it that we noticed was the introduction, by the veteran and revered Rev. D. C. Kelly, D. D., of a memorial looking to the appointment of a commission to ascertain if the Methodist Church had a constitution, and if so what it was; but one member of the Conference referred to this matter as presumptuous and ridiculous.

The publishing interests of the church are to demand and receive careful and prolonged consideration. The \$280,000 received from the United States in payment for the Book Concern property which the Government confiscated during the war is a handsome sum which very naturally many eagerly desire to appropriate for points in the work of the church where it is much needed. It is claimed, however, by able representatives of the church that it must be used only in the regular channels of the publishing interests of the church. There are advocates for the establishment of a second publishing house, according to the practice of our church; others prefer depositories in leading centres. A depository will probably be established in Shanghai by Dr. Young J. Allen, to whom we have already referred.

The most animated and able discussion to which we listened took place upon a proposition to provide both an editor for the *Epworth Era* and a general secretary. It came out in the debate that the circulation of the *Epworth Era*, which never reached more than 8,000, had decreased to 4,000. Dr. S. A. Steel had acted both as editor and general secretary. The paper had been published at a loss of nearly \$12,000. It was claimed by the friends of Dr. Steel that the double work put upon him was too much for any man to perform successfully. Dr. Steel was not present, and neither expects nor desires a re-election. Strong and general interest and sympathy were manifested for the League, and it was ably and urgently claimed that an outlay of money and ability commensurate with the need must be made, or the whole effort would have to be abandoned. [The following paragraph from an able address shows how closely our own church is watched in its action, and how largely it influences the legislation of the Methodist Episcopal Church, South:—

"Now I do not believe that any one man can do all this work properly and successfully. We have the example and precedent of our Northern Methodist brethren. We have learned a great many things from them, and we have never copied them except to our advantage. They have pioneered the way along a great many lines, and we have in due time followed them, and the enterprises which we have launched have profited by their experience and by their wisdom and have always been successful, yielding us fine results.

"Now we got our Woman's Missionary Society from them; we got our Church Extension Society from them; we got our Epworth League from them; and now, profiting by that example, profiting by their experience, profiting by their wisdom, let us get a secretary and an editor also from them, and put these men into the field."

But after discussing the matter for two days, it was voted, by a large majority, to elect only one man to be both general secretary and editor. Rev. James A. Duncan, of Knoxville, Tenn., a very promising young minister, is named as the probable successor to Dr. Steel. The *Epworth Era* is to be enlarged at once to a twelve-page, and probably to a sixteen-page, paper.

In comparison with our own body it is

noticeable that no Negro is among the delegates, nor have we seen a single person of that race in attendance at any of the sessions. A longer stay confirms the statement made last week, which some of our readers are inclined to discredit, that no exhibition of ecclesiastical politics is discernible. Though it is distinctly understood that two Bishops will be elected, yet we are prepared to state, as the result of familiar and frank intercourse with many delegates, extending through several days, that we were unable to discover any discussion or agitation of the subject. It is believed, with reason, that two of their best men will be elected—no others are suggested for this great office—and there is a general and delightful desire that the uninfluenced preferences of the delegates shall prevail. No comment is needed, when those among us who are familiar with the lamentable practices which dominate our General Conferences are unable to believe that the foregoing declaration is true. It is because the Bishops of the Methodist Episcopal Church, South, have been and are thus normally elected from their very best and holiest men, that they receive the unqualified and reverent consideration of the entire church. This is evidenced in the fact that their episcopal board is clothed with a veto power, thus providing a check to hasty and unsafe legislation. If our episcopal board possessed a similar power—as we most ardently wish it did—the church at large, in contemplating possible legislation, would experience great relief. The four men most frequently named in response to our inquiries as possible for election to the episcopacy were Rev. Drs. E. E. Hoss of the *Christian Advocate*, the official organ of the church, H. C. Morrison, missionary secretary, W. A. Chandler, president of Emory College, and J. J. Tigert, editor of the *Methodist Review*. Dr. Hoss occupies a position in that church not unlike that of Dr. Buckley in our church. He would be elected, without doubt, to the episcopacy but for the fact that so many feel that his services as editor are invaluable. If he is not elected a Bishop at this Conference, this will be the explanation of the fact.

This General Conference will mark a new era of growth and expansion in this rapidly growing organization. In this prophecy we greatly rejoice. We regret—but for reasons that we will not now state—that our confidence in the consummation of organic union, which we once so ardently cherished, is greatly weakened. We are to exist, we fear, for long years, if not for all time, as two separate ecclesiastical organizations. But for a genuine fraternity and federation, which shall reduce rivalry, jealousy and friction to the minimum and make genuine co-operation practicable, every member in both churches should fervently labor. Any other feeling between the two churches is not only unchristian, but pagan and positively wicked. One message from a common Master should ever be present to the mind of these two Methodist Christian bodies: "A new commandment give I unto you, that ye love one another as I have loved you." That was love without any alloy of jealousy, rivalry or hate—love to the death for every Christian disciple; and that is the ideal to which these two churches should attain. Blistered be the tongue that would dare by indiscreet or unfraternal speech to violate this divine relationship!

We advise our ministers and laymen, so far as practicable, to visit this Conference, study it, and enjoy the hearty fellowship which is so genuinely extended to all. Bishop Foss was present last week, and received every expression of hearty and affectionate regard. It made us feel quite at home, as we entered this Conference, to see Rev. W. D. Bridge of the New England Conference and Rev. J. J. Hill of Pittsburgh Conference doing the work of official stenographers.



## APPLE BLOSSOMS

REV. EDWARD A. RAND.

No mystic flame may round us burn,  
No mystic wind may blow;  
Nature alone may give its signs  
In blossoms white as snow.

For in the hearts that seem so dead,  
God's grace will now repeat  
The pentecostal life of old  
In loveliness as sweet.

Not all who ask, the blessings take,  
But all who will, receive.  
Faint heart, upon thy knees fall down!  
Set wide the door, believe!

Watertown, Mass.

## AN OLD PORTRAIT RETOUCHE

REV. JOHN S. SIMON.

I HAVE a friend whose study walls are covered with Wesley portraits. When I go into his picture gallery my eyes wander away into the past. There is one portrait which always fascinates me. It represents a man whose long dark locks fall upon his shoulders, and frame his face as with shadows. No one can look upon that face without being impressed. The somewhat high forehead, the finely molded features, the eyes with their look of infinite pathos, arrest and fix attention. It is a strong face, full of patience, lighted up by the radiance of a loving heart. The engraving bears the name of John Westley — a man who should be numbered among the Immortals. The other day, having opened my newspaper, I found that the venerable Wesleyan minister, Samuel Wesley, was dead. The obituary notice mentioned the fact that he was a descendant of John Westley. The phrasing of the "notice" gave me the impression that the writer did not sharply realize John Westley's individuality, and it struck me that I should be doing a service if I attempted to retouch the portrait of the great Nonconformist. I shall be content if I make it stand out more distinctly before the eyes of Methodist churchmen.

In writing of John Westley it is well to preserve the original spelling of the name. It enables us to separate him in our minds from his grandson, the founder of Methodism. It is not so easy to guard him from being confused with his own father,

BARTHOLOMEW WESTLEY.

That can only be done by getting a definite idea of the latter. Without doubt Bartholomew Westley is able to stand alone. He was an exceptionally sturdy figure in the great times of the Commonwealth and the Restoration. He was the rector of Charmouth, a village which lies in a quiet valley in the county of Dorset. Some who know the by-paths of Methodist history are acquainted with Charmouth. They make their way over the Dorset downs, and hide themselves in its seclusion. Pacing the street strange figures pass before their eyes. Imagination pictures some of the scenes of 1651. The night is coming on, and over the dreary roads ride several cloaked horsemen. We can hear the trampling of the steeds, and the ringing of their hoofs against the stones; indeed, our ear, all attent, detects

the fact that one horse has a loose shoe. Now the village inn is reached, and soon lights flicker to and fro in the windows. We listen to the voices of the landlord and his guests; and we see one of the latter glancing graciously at the well favored serving-maid. His black elf-locks tumble about his dark face, and his eyes glow brightly as he congratulates himself upon the fact that, however it may storm, his head for this night will be sheltered by a roof. After supper there is much whispering in the inn's best parlor. Heads come closely together. The garrulous host has, possibly, told the news which he has picked up from a traveler who has passed through the village from Lyme Regis. With "O yes! O yes!" a proclamation had been made in the town concerning that fugitive prince who retired precipitately from the fight on Worcester field. Blandly smiling at the landlord, his guests dismiss him; and then the whispering voices murmur through the night.

When the cavalcade rode into Charmouth we detected the click of a loose shoe. In the morning we see the hostler leading the limping steed to the village smithy. The broad-shouldered blacksmith, hoof in lap, looks at it. Dropping the leg, he lifts each foot of the horse and scans it closely. "Hum!" Standing back from the horse, with arms akimbo, he expresses his opinion that the beast has traveled a long way, and that he has come from the north. Then he bends to his work. The hostler, watching him, gossips of the grand company they have got at the inn. Then some one mentions the proclamation at Lyme Regis, and the rustic wits begin to work. The hostler, rubbing his head to brighten his ideas, thinks that it would be wise to step up to the parsonage and tell the rector the news. He is soon on his way; but he has to wait a long time at the parsonage, for the rector is at his morning devotions. At last the hostler's patience is exhausted, and he hurries away, without delivering his message, to find that the horse is shod, and that the horsemen have disappeared. But the blacksmith calls at the rectory and tells his story. The parson hurries to the inn and then to a justice of the peace for a warrant. In a short time the miscellaneous chivalry of Charmouth is booted, spurred and mounted; and onward dash the pursuers towards Dorchester. But it is in vain. Charles II. is not to be captured by the efforts of Bartholomew Westley and Captain Massey. He will live to return to England; and, when he returns, he will remember the rector of Charmouth.

At the Restoration Bartholomew Westley was ejected from his rectories of Charmouth and Catherstone. Fortunately for himself and his family, while he was at the university he had studied medicine. His medical knowledge was useful before and after his ejection. Calamy tells us that in his latter days he had much more employment as a physician than as a minister. The reason assigned is noteworthy: "He did indeed use a peculiar plainness of speech, which hindered his being an acceptable popular preacher." But this plain-speaking man had a loving heart. One son, especially,

seems to have been idolized by him. "The death of his son," says Calamy, "made a very sensible alteration in the father, so that he afterwards declined apace, and did not long survive him."

The son, whose untimely death broke his father's heart, was

JOHN WESTLEY.

We know little concerning his boyhood. One fact stands out clearly. When he was at school, he had "a very humbling sense of sin and a serious concern for salvation." The key-note of his life was then struck with precision. He began to keep a diary in which he continued to record his spiritual experiences, and "the remarkable steps and turns of Providence that affected his outward man." From school he went to the University of Oxford, being entered at New Inn Hall. He stayed there until after taking his Master's degree. At that time the famous Dr. John Owen was first dean of Christ Church, and then the vice-chancellor of the University. He was attracted by John Westley's seriousness and diligence and "had a great kindness for him." While at Oxford "he applied himself particularly to the study of the Oriental languages, in which he made no inconsiderable progress."

During his vacations we presume that he returned to his Dorset home. It is probable that he visited the town of Melcombe Regis, now better known as Weymouth. In 1652, after having taken his degree, we see him there. He has become a member of Mr. Janeway's "particular church." Once more he impresses those who are associated with him, and he is sent to preach in the adjoining villages. His success is evident. Describing the result of his work, he says: "It pleased God to seal my labors with success, in the apparent conversion of several souls;" and he explains that he means by conversion their being converted to the power of godliness from ignorance and profaneness. That is, indeed, a true Wesleyan note, anticipating his grandson's famous description of the Methodist societies — "a company of men having the form and seeking the power of godliness."

Among the villages in which John Westley preached there was one which has now become classic ground to the Methodist historian. Travelling from Weymouth by the road which skirts the bay, the ridgeway that runs along the crest of a steep hill is crossed, and the open country round Dorchester is seen. The magnificent British earthwork called Maiden Castle rises to the left, and close to the country town the Roman camp and amphitheatre allure the footsteps of the delighted antiquary. About eleven miles from Dorchester stands

WINTERBOURNE WHITCHURCH.

The village might be passed without exciting notice, but there is something in the aspect of the church that detains the wanderer's eye. The yew trees that shadow the graves are very impressive, and invite the traveler to rest for a moment and brood upon the mystery of death. In that church John Westley preached one day. The people who listened were so satisfied that they asked him to be their minister. He con-

sented, and the trustees appointed him to the church.

Before he could enter upon the "living," he had to face Cromwell's "Triers." In those times of storm and stress it had been enacted that "every person who shall, after the 25th March, 1654, be presented, nominated, chosen and appointed, to any benefice with care of souls, or to any public settled lecture in England or Wales, shall, before he be admitted, be examined and approved by the persons hereafter named, to be a person, for the grace of God in him, his holy and unblamable conversation, as also for his knowledge and utterance, able and fit to preach the Gospel." The committee of "Triers" consisted of thirty-eight persons, of whom some were Presbyterians, others Independents, and two or three were Baptists. Among the commissioners were eight or nine laymen, the rest being ministers. To such as were approved, the commissioners gave an instrument in writing under a common seal for that purpose, by virtue of which they were put into as full possession of the living to which they were nominated or chosen as if they had been admitted by episcopal institution and induction.

John Westley passed the ordeal of the "Triers," and found himself in possession of the living of Winterbourne Whitchurch. He was passing rich on £30 a year. He received an assurance that the living would be augmented, but vain are the words of man!

Having a church, he next sought and found a wife. She was the niece of Dr. Thomas Fuller, that quaint, wise writer of whom Samuel Taylor Coleridge says: "Next to Shakespeare, I am not certain whether Thomas Fuller, beyond all other writers, does not excite in me the sense and emulation of the marvelous. . . . He was incomparably the most sensible, the least prejudiced, great man, in an age that boasted of a galaxy of great men." In 1658, the year when John Westley entered upon the living of Winterbourne Whitchurch, Dr. Thomas Fuller received the living of Cranford, in Middlesex, and we can imagine the letters of congratulation that were exchanged. Dire necessity compelled the vicar of Winterbourne Whitchurch to commence a school in order that he might eke out his slender income. We may be sure that he also threw himself heartily into the work of his parish, and so the days glided peacefully along.

But gradually the

#### WINTER OF SUFFERING

asserted itself. On the 25th of May, 1660, Charles II. landed at Dover. The restoration of the king was soon felt in the villages of England. The local gentry cocked their hats fiercely at their Presbyterian neighbors, and muttered ominously as they passed them in the lanes. John Westley was the son of a "plain-speaking" father and seems to have inherited the gift. The "common people" loved him for speech and deed, but others eyed him with anger. Sir Gerrard Napper, especially, was furious against him. At that time the public reading of the Book of Common Prayer was a test from which many of the ministers shrank. John Westley did not read

it, and would not read it. Sir Gerrard Napper clutched at his opportunity, and when Dr. Gilbert Ironside was made bishop of Bristol, he sent a complaint to him concerning his vicar. John Westley was summoned to the presence of the bishop, and a conversation took place between them which is preserved to us in Calamy's "Continuation of the Account of the Ejected Ministers," and in John Wesley's "Journals." The description is taken from John Westley's diary. When we read it we have no difficulty in tracing the genesis of John Wesley's firm, clear, strong literary style. The plain-spokenness of his great-grandfather and his grandfather reached a fine point of evolution in the pellucid English which has recently enthralled one of our most graceful prose writers.

The interview with the bishop ended well for John Westley, and he returned to his anxious flock. But it was only for a time that he was left in peace. Having failed with the bishop, Sir Gerrard Napper tried again. In the beginning of 1662, when John Westley was coming out of church, he was seized by constables, carried to Blandford, and committed to prison. There he lay for some time. But one day the furious Sir Gerrard Napper met with an accident. He broke his collar-bone. Being laid aside, he had an interval for a little quiet thought. It occurred to him that he had carried his persecution of the vicar too far; so he sent to some friends, and asked them to bail the prisoner, telling them that if they would not he would do it himself. The gaol gates opened, and John Westley came forth, being bound over, however, to appear at the assizes.

When the time for his trial came he found that a kindly Providence had solved several of his difficulties. In his grandson's "Twelve Rules of a Helper" it will be remembered that the sentence occurs: "You know the judge is always supposed to be on the prisoner's side." The words remind us of a time when no counsel was permitted to appear for a prisoner; when it was gravely argued that the judge was the prisoner's advocate. It was fortunate for John Westley that this practice was being abandoned. The judge who tried him was famous for his explosive anger. As we picture him, he seems to be a kind of Jeffreys who was keeping the bench warm for that infamous Judge — then a lad at school. But John Westley was not left undefended. A solicitor whose name we would fain rescue from oblivion espoused his cause. The judge, to the astonishment of the prisoner, "spoke not an angry word." As we read the account of the trial in the pages of Calamy, it seems to have been a brief and businesslike affair. It ended by John Westley being bound over to appear at the next assizes, and he went joyfully home. But the respite was short. Black Bartholomew's Day loomed in the near distance, and on the 17th of August, 1662, he bade his weeping flock farewell.

In February, 1663, John Westley removed with his family to Melcombe Regis. The corporation of that town, however, was alert, and made an order against his settlement there, imposing a fine of £20 upon his landlady, and of five shillings a week upon him, to be levied

by distress. This rough reception ended his hopes of a residence in Melcombe; and so he had to pitch his moving tent elsewhere. He stayed for a time in Bridgewater, Ilminster and Taunton, in which towns, being befriended by the Dissenters, he preached repeatedly. Then, in the month of May, his fortunes improved. A gentleman, who had a good house in

#### PRESTON,

a village which lies about three miles from Weymouth, offered it to him rent free. Thither he removed, and there his family resided to the end of his life.

Putting aside a project he had formed of quitting England in search of liberty of conscience in Surinam, or Maryland, he tried to reconcile himself to his altered position. He was not quite persuaded he ought to attend the services in the Established Church; but at last resolved to do so, not looking upon such attendance "as a part of communion with them, or an intention of closing with them, any further than they held the Head and were unblamable in their lives." Another question had to be faced. It concerned his own preaching. His conscience compelled him to proclaim the Gospel, but he knew that if he attempted to preach in public he would be struck by the strong hand of the law. He therefore went about quietly, speaking for his Master in secret assemblies in Preston and Weymouth. Then there came from Pool, a small Dorset seaport, an invitation to the pastorate of a society of Christian people. This he accepted. The Conventicle Act and the Five Mile Act, however, ground him as between the upper and nether millstones. He could find no rest. Driven from his home in Preston afraid to minister to his little church in Pool, he wandered in secret places over down and meadow, longing for a spacious day in which he might proclaim the glorious Gospel of the grace of God. In his diary we can see that, in his loneliness, he argues the question of his Nonconformity with his conscience. The case is plainly stated, calmly discussed, firmly decided, in the true Wesleyan manner. Emerging from his hiding-place, he ventured home again, and once more began his secret services. It has been said that it is impossible for a mouse to build its nest in a cat's ear. The truth suggested by the maxim was illustrated in John Westley's case. Notwithstanding all his caution his assemblies were discovered, and he had to pay the penalty. He was imprisoned for half a year in Pool, and for three months in Dorchester. When we remember the condition of the English gaols of that day we can sympathize with this brave confessor. Loathsome, fever-haunted, crowded with brutal criminals, a man of Westley's sensibility must have been tortured almost to madness. But he looked through the prison walls and saw the palace of God.

His sufferings now told upon him so severely that his health broke down. It was plain to those who watched him that his life was drawing to a close. Saddened by the loss of his friends, mourning over the decay of serious religion, his spirits drooped. Calamy says: "Having filled up his part of what is behind of



the afflictions of Christ in his flesh, for His body's sake which is the church, and finished the work given him to do, he was taken out of this vale of tears into the invisible world, where the wicked cease from troubling and the weary are at rest, when he had not been much longer an inhabitant here below than his blessed Master, whom he served with his whole heart, according to the best of his light."

In passing through the little village of Preston it is in vain that the pilgrim seeks for the

#### GRAVE OF JOHN WESTLEY.

When he died the vicar of Preston would not allow him to be buried in the church. Dressed in a little brief authority, he exercised it. If he had only discerned and appreciated the character of the man whom he treated with contempt, Preston church would now be a meeting-place for the pilgrims of two worlds. Disappointed in their hope, his friends, it is supposed, dug a grave in his garden, and left him sleeping there among the flowers. Many years afterwards a skeleton was discovered in the garden of the house in which it is said that he lived. We know nothing further.

But why should we seek the living among the dead? It is pleasant, no doubt, to wander along the Dorset roads, to linger in the villages, to pause at noontide on the high downs that lift themselves in silence towards the sky, and to think that, perhaps, the shadow of the great confessor has fallen on this white road, or has moved on that lonely upland. But in the midst of our musing we feel that our thoughts are aimed too low. John Westley should be seen in a more luminous atmosphere than that of earth. Our poor twilights and dying winter days are not worthy of him. We can see him yonder in the heavens, and in that world he shines like a star for ever and ever.

Bristol, England.

#### A MISSIONARY LESSON FROM THE SEED

REV. A. S. GUMBART, D. D.

THE seed is meant for dispersion. Even a superficial study of seeds reveals this fact. To some seeds God has given wings; some, like the yellow snapdragon, are surrounded with a circular wing which also acts like a life-preserver in case the seed falls upon the water, so that it is sometimes carried many miles before it is lodged in the bank or on some island in the stream; some, like the common dandelion, have a sort of parachute attachment by which they are carried away on the wind; others, like the cocoanut, are so prepared that they can float many, many miles upon the water and are carried by tide and Gulf Stream far away from where they grew; some are made to stick fast in the wings of birds and so are dispersed.

Jesus Christ said of the Gospel: "The seed is the Word of God." This seed, too, God intends for dispersion, and it is your business and mine, fellow Christian, to see to it that this divine seed of the kingdom is scattered everywhere. We

need not ask, Where? The field is the world. Wherever there is a human soul, here the seed must be planted. If we fail in this we fail in doing God's will. God will have a harvest of souls in every land, but before this can come to pass, the seed must be planted. "The seed is the Word of God."

Boston, Mass.

#### ADDRESS OF BISHOP O. P. FITZGERALD

[Delivered at Central Tennessee College, Nashville, April, 1896.]

MY short talk will be divided into three heads. They will appear in their order as I proceed. The first is

#### CONGRATULATION.

The situation calls for it. God has been at work, and He is working in His own best way for the Negro race here in the South. Beginning with a few heathen from the wilds of Africa, they now number many millions, with several millions of communicants of Christian churches — more than are to be found in all the rest of the world. After a period of tutelage, during which they received the rudiments of civilization and Christianity, the Negroes were freed. Whatever was thought about it at the time, everybody now is glad that it is so. There is a little friction between the two races in some places — whiskey and meanness make friction among all sorts of people everywhere. White rascals and black rascals will make trouble whenever and wherever they are thrown together. Good white and good black people get along without trouble. I have been living here in Nashville for the last twenty years, and during all that time I have never had a cross word or unkind look from a black man or woman. Nowhere in this country are the people more homogeneous than in the South. The good white people of the South condemn lynching and lynchings wherever found. The good black people have no sympathy with the brutes of their own color who here and there are the perpetrators of nameless crimes. A brute is a brute, no matter what his color. In God's sight a scoundrel is a scoundrel, no matter what may be his shade of complexion — white, black, or mixed. The black Methodists are a great army here in the South, marching on, and singing as they march. The black Baptists of the South are not few, and are not asleep. I wish well to them all. The best prayers and the best workers will take the lead and keep it. The Tennessee Central and Roger Williams are friendly rivals, and are running a lively race. Strange to say, Roger Williams is farthest from the river, but the Baptists get there all the same. The history of the last hundred years proves that when Methodists of any clime or color are in earnest, they can keep up with the procession anywhere and everywhere. Accept my sincere and heartfelt congratulations today. When I was a boy I taught an old black man, then a slave, how to read. He wanted to be able to read his Bible for himself, and he lived to read the Emancipation Proclamation with a mighty joy in his soul. Little did I think then that I would live to see the sight I see today — the commencement exercises of a college for black people in this good old city of Nashville. Yes, congratulations are in order today. Comparing the past with the present, we may recognize the good hand of God whose grace abides and abounds.

My second word is a word of

#### SUGGESTION.

You have had no lack of advice, my colored friends — advice of all sorts from all sorts of people. If advice could have made you wise and rich and great, you would long ago have attained these blessings.

My first suggestion is: Stick to the old

Bible. That Book is the light to the path and the lamp to the feet of races, as well as of individuals, that are going forward. The Bible-loving and Bible-reading races rule this world today. Christian faith finds congenial soil in a black man's soul. I have never yet met but one Negro infidel. I have met not a few black people who believed too much, but none who believed too little. They believe in the blessed old Book and the blessed Christ it reveals. The Bible is the dominant text-book in this Tennessee Central College. It will never lead you astray, but be your pillar of cloud by day and of fire by night.

My second suggestion is, that you accept the truth that no race can rise higher than its essential character. No individual can rise higher than what he is. Character is everything in the long run. This we all know, but we are likely to forget it. No outside props will sustain a fabric that has no strength of its own. Emancipation brings no true freedom to the slave of vice. Political freedom is impossible for any people who are morally corrupt. The history of the world furnishes no exception to this statement. It was the ethics of Christianity that brought the two races of the South safely through the troubles of the past. With all their faults, there never was as much kindness and self-command on the one side, and as much fidelity under strong temptation and patience under trial on the other, as was exhibited by the white and colored people of the South during the tremendous strain of the war and the complicated and irritating conditions that followed. No stain of non-combatant blood was on any black man's hand; no incendiary torch lighted his pathway to freedom. And if the good God saw that it was needful that the Negro race must have a period of tutelage preparatory to freedom, He placed them with the white people of this land — a people with the Bible in their hands and the love of Christ in their hearts. So under this second head of my talk I come back to what was said under the first: Hold fast to the Bible; make it the man of your counsel; obey its precepts; form your characters upon its principles; and thus you will build upon the solid rock. The Ten Commandments is your code; the living Christ your Saviour, in the present tense. Build on this rock, and though the winds may blow and waves beat upon you, you will stand.

My third heading is in the nature of

#### PROPHECY.

Let me prophesy a little today. And if I prophesy good things, I will give a reason for the faith that is in me. Things will get better, not worse, for all of us here in this, our country. The trials we have passed through were as great as any that are to come to us in the future. I am an optimist because I am a believer in God, as revealed in the Gospel of Christ and in history. The best times are not in the past, but in the future. God is God. Nothing that humanity ever gained has been or can be lost. All that pleases God is, like God, imperishable. So my prediction today is, that the Church of Christ in all its branches will hold to her Divine Head, and they come closer together until their practical unification shall have been fully accomplished; that the Methodists of these United States of America will be mutually helpful and rejoice in their mutual prosperity; that one flag will float over us as one free people to the end of the world; that Cuba will be free, whether in the Union or out of it; demagogues will be despised and patriots honored more and more as education and sound morality advance in parallel lines, because our education will be Christian education and our ethics will be the ethics of the Bible; that true science will more and more become the handmaid of true religion; and that in God's own good time all the kindreds, tongues and tribes of this world

will join in singing its jubilee song. We may not be living here on earth when that glad day comes, but if we do our duty, each in his own way and in his own place, we will help to bring it. No man shall lose his reward. The cup of cold water given to one of these little ones shall not be forgotten. Fidelity is the one test, applying alike to the possessor of one talent or of ten talents. Every true disciple may share in the labor that uplifts humanity, and also share in the joy of its final success and in the blessedness of the everlasting reward.

#### ETCHINGS OF SOME LEADING METHODIST WOMEN

##### IV

HILES C. PARDOE.

Susannah Wesley

The remarkable mother of a remarkable family; with classic tastes, intellectual and moral courage, together with great modesty. Dr. Adam Clarke's compliment was well-timed and true in which he said: "Amongst pious females I have never seen, heard or read of the equal of Susannah Wesley."

Barbara Heck

An earnest, conscientious and devout Methodist, who wrote her name upon the scroll of the ages by becoming the instrumental cause of the first Methodist preaching in the city of New York, and thereby setting in motion many powerful influences for good.

Lady Huntingdon

A woman of excellent rank and of great admiration for classical education; of strong religious convictions, and generous in her instincts to an unwonted degree. She occupies an esteemed place in early English Methodism.

Phoebe Palmer

An accomplished evangelist and author, instrumental in turning many lives into channels of consecration, self-sacrifice and holiness.

Lucy Webb Hayes

American Methodism will never allow her name to die, since she was a devout leader in morals and religion, whether in private life or as the honored occupant of the White House at Washington.

Frances Willard

That commanding personality of today in every line of moral endeavor, she has touched society in many nations in a thousand sensitive points. This whole generation pronounces a fitting eulogy upon her diversified gifts and influence.

—Thirty-seven years before her death Jenny Lind abandoned the operatic stage. The motive of the great renunciation was purely a spiritual one. Every appearance had been a dramatic triumph, and her pecuniary reward was large, yet she never regretted her decision. Her motive is made clear by the following narrative.

Once an English friend found her sitting on the steps of a bathing-machine on the sands, with a Lutheran Bible on her knee, looking out into the glory of a sunset that was shining over the waters.

They talked, and the talk drew near to the inevitable question: "O Madame Goldschmidt, how was it that you ever came to abandon the stage, at the very height of your success?"

"When every day," was the quiet answer, "it made me think less of this [laying a

finger on the Bible], and nothing at all of that [pointing to the sunset], what else could I do?"—Selected.

Rev. John F. Goucher, D. D.

THERE is no personality in the Methodism of today more charming or more closely interwoven with the life and thought, the missionary, educational and benevolent operations of the church, than that of Dr. John F. Goucher, of Baltimore. Dr. Goucher was born, June 7, 1845, in Waynesboro, Pa., his father being an eminent physician. His boyhood was spent in Pittsburg, and with scholarly tastes and the foundations of a classical education well laid, he entered Dickinson College, graduating in 1868, taking his degree of M. A. in 1872, and receiving from his Alma Mater in 1885 the degree of D. D. In December, 1877, he was united in marriage with Miss Mary C. Fisher, the daughter of another well-known physician. The union was a happy one for combining the same simplicity and delicacy of character, the same modesty and unostentatious generosity, the same clear judgment and active sympathy. They have devoted their means to the service of the church and of humanity, stimulated the liberality of others, and filled the entire household of faith with the aroma of their hospitality and quiet, constant, abounding good works. Five children have been born to them, of whom three daughters survive, and the home life is studious, beautiful, simple and affectionate.

Dr. Goucher's career is worthy of note in many directions. He combines intellectual vigor with great versatility and activity, the culture of the recluse with the practical turn of the man-of-affairs, the ardent glow of the orator with a fine analytic power, the grasping of the smallest details and the vastest system with a master genius for organization. Entering the ministry of the Methodist Episcopal Church in 1869, he rose step by step until he commanded the leading appointments of the Baltimore Conference. His pulpit ability, pastoral fidelity, thorough loyalty to the doctrines and polity of the church, and abounding labors and liberality, made him widely influential during the twenty-four years of his pastorate. In Baltimore as pastor he projected and built the Harlem Park Church and the Strawberrybridge Church, while the chief monument of his enterprise and munificence is the dignified and splendid First Church, erected at a cost of a quarter of a million dollars. So thoroughly did he sustain the traditions and honor of the old City Station that, at the close of his pastoral term, he left the congregation of the Lovely Lane "meeting-house" housed in one of the best-appointed churches in the world, with three mission churches and nearly 1,200 members, with four Sunday-schools and 1,500 scholars, with mothers' meetings, sewing-schools, and other evangelistic agencies, all planned and carried on through his counsel, energy and management.

Dr. Goucher's interest in the educational work of the church has from the beginning of his ministry been deep, practical and helpful. The Morgan College of Baltimore, which has done so much for the colored youth, with its classical, normal and theological departments, developed from the Centenary Biblical Institute, of which he was president of the board of trustees and chairman of the executive committee. He was the projector and chief benefactor of the Princess Anne Training School, Maryland, and of a similar enterprise in Lynchburg, Va. The Martin Mission Institute at Frankfort-on-the-Main, Germany, was relieved of its embarrassment and entered upon a fresh career of usefulness through his substantial aid.

His educational work in Asia has been in-

valuable. In 1881 he projected and directed the organization of the Anglo-Japanese College at Tokyo, Japan, and having helped to secure for it a charter from the Japanese Government—the first concession for foreigners to purchase land and reside outside the foreign reservation—he bought and gave to the college twenty-five acres of land near the Mikado's palace, and has ever since been closely identified with the development of that institution of learning.

Next followed the planning and establishment of primary and secondary vernacular schools in India, with a daily attendance of thousands of native children. Dr. and Mrs. Goucher still provide for these schools, about one hundred and twenty in number. It is said that 30,000 converts have been added to the church in India through the instrumentality of these schools. During his recent visit to the East the Doctor has provided for the enlargement of this work and the establishment of similar schools in China and Japan.

The culmination of this educational work has been the establishment of the most successful college for women in the world. Under his guiding mind a series of granite structures unexcelled in architectural excellence and appropriateness rose as if by magic on St. Paul Street. In September, 1888, the Woman's College opened with fifty-eight pupils; and now in the tenth year of its existence the institution has ten times that number of students, representing every State in the Union and every part of the world. The head of this great seat of learning, he is none the less devoted to the other great interests of the church and of our common Christianity. A genuine friend of missions, his benefactions have blessed thousands, and his sagacious, intelligent study of missionary work in every quarter of the globe has made his influence felt everywhere. He has been a member of the Board of Missions of the General Committee since 1884, and he has examined and reported upon our missionary work in every continent. He has been an extensive traveler, and his keen observation and study of manners, customs and religions have been utilized for the advancement of the Gospel among all nations.

As a citizen Dr. Goucher is closely identified with all the philanthropic movements of the Monumental City and ready for every good word and work.

He was a delegate to the General Conference of 1888, and an influential member of the General Conferences of 1892 and 1896. The fraternal delegates to the last General Conference of the Methodist Episcopal Church, South, were Dr. Goucher and Dr. Rogers. Both addresses attracted deep attention, excited much enthusiasm, and greatly promoted the cause of good fellowship. The president of the Woman's College cherishes such pleasant recollections of his visit and the fraternal feeling shown him, that during the present General Conference he is entertaining two of the Southern Bishops; and the college has given a delightful reception to the delegates and their wives.

Our cut of Dr. Goucher presents him as he is, in mid-life, in the plenitude of his powers. Of striking personal appearance, his fine head, clear eye, and thoughtful manner give the impression of a man of unusual force of character. May he long be spared to the church and the nation!

Dewey caring for his wounded enemies is even a greater man than Dewey conquering them, and is strictly in accordance with a war undertaken avowedly in the higher interests of humanity. The youngest of the nations has now a fine chance of teaching her elder sisters some notable lessons in the real science of civilization.—*Baltimore American.*



## THE FAMILY

## GRANDMA AND LITTLE JIM

EMMA A. LENTE.

She sat with mind and memory dim,  
And crooned an old-time, tender hymn,  
And knitted socks for Little Jim!  
For Little Jim whose feet were still,  
Unbidden by his own wild will,  
Their resting-places a far green hill.

She knew not that her mind was dim,  
Or that she hummed the same old hymn  
While knitting socks for Little Jim.

"I scarce can keep him shod," said she;  
His feet are busy as can be,  
And all day long trip merrily.

"You ought to see our Little Jim!  
His father says he is a limb,  
But still he well-nigh worships him!"  
The old face wore a happy smile,  
The worn hands knitting all the while,  
For Jim beyond the churchyard stile.

"There was a little boy that died;  
I know we all felt sad and cried,  
But it was never Jim that died.  
It is a wonder how he grows,  
His chubby cheeks are like a rose;  
You'd scarce believe how much he knows."

And so dear Grandma, eighty past,  
Knit on, nor knew, though hurrying fast,  
How long one sock and ball could last,  
Nor seemed to heed, for all her care,  
The stitches ravelling here and there,  
And the strange stillness everywhere.

When she grew tired over-much,  
And needles clicked with aimless touch,  
Then she would rise, and with her crutch  
Slow totter to the door to see  
If Jim were playing happily,  
And wonder where the child could be.

Then smile, and say: "How I forget!  
He hasn't come to breakfast yet;  
He sleeps so late, the little pet!"  
So she would sit with memory dim,  
And knit, and croon her tender hymn,  
And slowly journey nearer him.

Poughkeepsie, N. Y.

## Thoughts for the Thoughtful

Maker and High Priest,  
I ask Thee not my joys to multiply,  
Only to make me worthier of the least.

— Elizabeth Barrett Browning.

"Do the duty which lies nearest thee,"  
which thou knowest to be a duty. Thy  
second duty will already have become  
clearer. — Carlyle.

Yes, things are wrong sometimes.  
And we must live on and bear God's  
will. Because He makes a plan for us,  
and there will be always something coming,  
we can't tell day by day what may  
be. Only He never forgets us or leaves  
anything out. — Mrs. A. D. T. Whitney.

We all, in turn, must face our forlorn  
hours of bereavement. For us, sooner  
or later, our house must be left unto us  
desolate. But these natural sorrows are,  
and are meant to be, full of blessedness;  
the light of God shining upon them  
transmutes them into heavenly gold.  
The wounds which God makes, God  
heals. — Canon Farrar.

The advent of spring, with its gleaming  
sunshine and strengthening winds,  
is full of spiritual teaching. The resur-  
rection life so abundant everywhere  
speaks in parable of the moral and spir-  
itual resurrection of souls rising from

the grave of sin into new and beautiful  
vitality at the call of Christ's voice or  
the touch of His hand. As Nature yields  
herself to the genial wooing of the sun,  
and there is growth at once, so if we  
yield ourselves up to Christ we grow,  
naturally, in grace and in the knowledge  
which is life eternal. As silently as the  
rose puts on its beauty, so through the  
silent might of the Spirit may the beauty  
of the Lord our God be upon us. — *The Christian.*

Disconnected from the engine, the  
machinery is perfectly useless. But let  
the connection be made and the ma-  
chinery goes easily and without effort  
because of the mighty power there is  
behind it. Thus the Christian life, when  
it is the development of the Divine life  
working within, becomes an easy and  
natural life. Most Christians live on a  
strain because their wills are not fully  
in harmony with the will of God, the  
connection is not perfectly made at  
every point, and it requires an effort to  
move the machinery. — *Hannah Whitall Smith.*

O human heart, trust and hope and  
look forward, and do not doubt nor fear,  
but go from truth to truth, from love to  
higher love. We do not wish to be un-  
clothed of this world's affections and in-  
terests, but clothed upon with higher.  
This life is not the end, but the begin-  
ning. This poor body of ours, poor, but  
yet wonderful in its mysterious faculties,  
is the germ of a higher body. The friend  
who has left us, the dear child, sister,  
brother, father, mother, we shall meet  
again. Yet that heavenly love shall be  
as tender and as near as in this world —  
a home for our heart as it was below. —  
*James Freeman Clarke.*

The musician may die to the music of  
his own requiem; the poet may pass  
away to the note of his own bugle-call;  
the hero and patriot need not fear when  
the sunset-gun doth boom at last. In  
the gallery of the Vatican the pilgrim  
reads upon one side the Christian in-  
scriptions, copied from the catacombs,  
while on the other side are inscriptions  
from the Roman temples. There a single  
sigh echoes along the line of white  
marble: "Farewell, farewell, and for-  
ever farewell." But upon the other side  
are these words: "He who dies in Christ  
dies in peace and hope." For the hope  
of immortality is the very genius of  
Christ's mission and message. God  
lives, Christ loves, goodness is eternal;  
therefore man shall be redeemed out of  
sin and death. He who goes down into  
the grave is as one who goes down into  
a great ship to sail away to some rich  
and historic clime. But a Divine Form  
stands upon the prow, a divine hand  
holds the helm, a divine chart marks out  
the voyage, a divine mind knows where  
the distant harbor is. In perfect peace  
the voyager may sing: —

"For though from out our bourne of time  
and place

The flood may bear me far,  
I hope to see my pilot face to face  
When I have crossed the bar."

— NEWELL DWIGHT HILLIS, D. D., in  
"Foretokens of Immortality."

There is a story of a certain rabbi who  
entered a town and met a little maid car-  
rying in her hand a basket which was  
closely covered. "Tell me, my good  
child," said the rabbi, "what you have  
in that basket." The child answered  
modestly, "If my mother had wished  
that any one should know the contents  
of this basket, she would not have cov-  
ered it." God covers up many things  
from our eyes. Some of these He de-  
sires us to search out for ourselves. Men  
are continually thinking over God's  
thoughts, reading the lines of God's writ-  
ing in His word and works. But there  
are many things in the realm of God's

providence which we cannot know. The  
future is yet beyond our ken, and it is  
foolish and wrong for us to vex ourselves  
with trying to find out what it has in  
store. If God had meant us to know  
what the coming years have for us, He  
would not have covered them up as He  
has done. We know one thing — that  
He in whose hands are the future events  
of our lives is good and loving, that He  
is our wisest and best Friend. In-  
stead of knowing, we may trust. — *J. R. Miller, D. D.*

Methought that in a solemn church I  
stood.

Its marble acres, worn with knees and feet,  
Lay spread from door to door, from street  
to street.

Midway the form hung high upon the rood  
Of Him who gave His life to be our good;  
Beyond, priests flitted, bowed, and mur-  
mured meet

Among the candles shining still and sweet.  
Men came and went, and worshiped as  
they could;

And still their dust a woman with her  
broom,  
Bowed to her work, kept sweeping to the  
door.

Then saw I slow through all the pillared  
gloom

Across the church a silent Figure come.

"Daughter," it said, "thou sweepest well  
my floor!"

"It is the Lord!" I cried, and saw no more.

— George Macdonald.

SECOND NATIONAL CONGRESS  
OF MOTHERS

PEOPLE of conservative minds who  
have looked askance at the tend-  
ency of women toward higher educa-  
tion and business life, fearing that the  
so-called "weaker sex" would forget  
its prime mission as home-maker, wife  
and mother, would have had their doubts  
set forever at rest had they been fortu-  
nate enough to have been at the Nation-  
al Congress of Mothers, held at Wash-  
ington, May 2-7.

To be sure, women have been study-  
ing everything under the sun; they have  
been encroaching upon the world of pub-  
lic life and labor through causes as res-  
istless as the prime forces of nature.  
Yet with it all womankind has not de-  
teriorated in grace, but through strength-  
ening and broadening influences has be-  
come better able for the burdens of life.

It is a well-known fact that weak, tim-  
id women who know nothing of the  
world's ways do not, as a rule, make the  
best wives and mothers. The thought-  
ful teacher, the self-reliant worker, is  
the woman who makes of home the  
great centrifugal centre which radiates  
its strong and helpful light in every com-  
munity. They know that "no work in  
the world pays so much as mother  
work." No one now gainsays the state-  
ment that the more intelligence women  
possess, physically, mentally and moral-  
ly, the better they are equipped for "the  
holy duties of motherhood."

It was inevitable that women should  
become organized as students of child-  
hood, and students of every system,  
practice, and plan for the development  
of the body, mind and character of the  
child, who is woman's "holy charge." The  
highest education of the mother  
of today is that she may be able to re-  
ceive the best instruction for the child,  
who in turn becomes "the best inter-  
preter and highest expression" of her  
own abilities and powers.

It is not surprising that with the high-

er education and all that it implies should have come the realizing sense of the need to strengthen the life of knowledge and of thought in everything that pertains to the outward and inward welfare of the young.

And so the Mothers' Congress came to be. It originated, as all great things do, in a small thought. It was Mrs. Theodore Birney, of Washington, to whose mother mind came, three years ago, the practical idea of a congress in which all the mothers of the land should hold a great mothers' meeting for the promulgation of child study and all its correlated branches. "The love of childhood is a common tie which should unite us in holiest purpose," she said. With the aid of Mrs. Phoebe Hearst, whose generosity smoothed the way, the idea became a fact. The Congress was a success from its inception. Delegates came from the Pacific, the Pine Tree States, and the Gulf States. The time was ripe for the movement. Mothers had begun to realize in units and small circles all over the land that "woman's life and liberty do not consist in the multitude of avenues that lead from the home to the outside world, but in the number of avenues by which she may bring the best from the outside world into the home."

The second National Congress held six days' uninterrupted sessions in the Grand Opera House at Washington. As all roads lead to Rome, so everything that concerned the all-important topics nearest the hearts of the mothers was focused in the great gathering, the impulse of which was, "For none of us liveth to himself, and no man dieth to himself."

Looking over the audiences of representative mothers, one saw not only women of genius and women with fads, but a host of the common, everyday, ordinary women, gifted with nothing more alluring than plain common sense, intently interested in the subject which will always be pre-eminent in the minds of true womankind. Whether she came from the "Woman's Hygienic Physiological Reform Society," "The Society for the Study of Higher Mental Motherhood," from the "Colored Woman's League," a "Mother's Circle" or "Village Improvement Association," an "Educational and Industrial Union" or "Legion of Loyal Women," her purpose was the same — to clasp hands with her sisters of whatever race, creed, or color, in the spirit of Him who said, "A little child shall lead them."

Noted specialists in every line of thought which touches the child life and training gave their views to the earnest and thoughtful hearers. There were preachers, teachers, doctors, professors, exponents of the practical side of life, dealers in the theoretical part. No possible view of the great topic was omitted. The light was thrown in dark corners and on side issues. Whether the theme was "Motherhood a Means of Regeneration," or simply "The Child in Music," all were equally pertinent and inspiring. Every mother heart widened to receive every child in the world as hers, in so far as her influence might better his growth and condition. Not only "The Children of the Tenements," but "The Poor, Neglected Children of

the Rich," were thoughtfully considered.

The music varied as did the themes from simple to classic. The inspiring tones of the Hallelujah chorus were not more uplifting than the soft lullaby sung by a single contralto. There were anecdotes illustrative of the ideas promulgated. Concerning "Children's Rights" as to play, one speaker stated that very few houses had a corner where children could play unrestrained by the desire of mothers to put things in order. And as an illustration of the loss of sympathy thus engendered between mother and child, she told of a little fellow who had two uncles, and was asked which one he loved the best. "Unky Jimmy," immediately responded the little one, "jumps me high up in ze air and is vewy good to me; but Unky Georgie, he gets wight down on the floor and p'ays wiz me, an' I lubs him bestest."

The "Don't Worry" movement was represented by its founder, Mr. Theodore Seward, of New York, who wisely declared it to be "a blessing to the individual, to the home, to the churches, and to society." His suggestion that the midweek meeting at the church be transformed into a "Don't Worry" Circle, to meet once a month, has won great favor. We would like to see it tried. "The Lord God omnipotent reigneth," and "those who believe in this omnipotence and trust God will not worry."

Dr. Gallaudet, president of the Deaf and Dumb Institution at Kendall Green, said in the course of his remarks that he had attended many congresses in his career, but he regarded the Congress of the Mothers of America as the most influential of them all, "not even excepting the Congress now in session at the other end of the Avenue." The influence of such a gathering is immeasurable. It cultivates the spirit of kindness and courtesy which goes so far to sweeten and soften the dreariest pathway. Uncharity, selfishness, and all the dark brood of self-centered existence is destroyed in the kindling of high aspirations and the comradeship of efforts leading towards "the sublimation of the race."

We believe the truth of the words of the late Frances Willard, who was gifted with prophetic insight into all that pertains to the growth and advancement of her sex, and who led the way for a host of consecrated mothers: "Woman entered college and elevated it; she entered literature and hallowed it; she came into business life and ennobled it. She will come into the government and purify it; she will enter politics and cleanse its Stygian pool. Woman will make homelike every place she enters; and she will enter every place on the round earth."

— Do not repress a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin. Nor because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name. Nor because he chooses a humble trade. The author of the "Pilgrim's Progress" was a tinker. Nor because of physical disability. Milton was blind. Nor because of dullness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid

boy at his books. Nor because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice. — *Christian Advocate.*

## DANDELIONS

BERTHA GERNEAUX DAVIS.

We scarcely heeded how the sun  
Sent down its golden bars,  
For scattered through our meadow lay  
A host of fallen stars.

Our eyes were dazzled by their light  
The little while they burned,  
But by and by they flickered out,  
And then to ashes turned.

Washington, D. C.

## The Bread-and-Butter Psalm

It has been the good fortune of the writer to hear lately a beautiful story of the wondrous ways of the Lord, which aptly illustrates Wesley's injunction to "trample under foot that enthusiastic doctrine 'that we are not to do good unless our hearts be free to it.'"

A young woman was far from home in a strange city. She was in poor health, and compelled to call frequently upon a physician. This physician was a most devoted Christian. Once she went to him and said, "Doctor, do you ever have the 'blues?' I am so lonely, homesick, and discouraged, that I have a dreadful attack of them."

The doctor kindly replied, "I used to have them very frequently before I became a Christian, but now I am happy all day long."

"Well, Doctor, can you prescribe a remedy for this very troublesome malady?"

"Yes," he answered, "take your Bible, go down to a certain number on a certain street, and there you will find a man who is very sick. Go in and read to him the 103d Psalm, which I always call the 'bread-and-butter' psalm. Then, before you go, drop a quarter into his hand, for he is very poor."

The young woman, in utter amazement, said: "Why, the man would think I was very rude to come into his house and do such a thing as that. I really can't do it."

So she left the office, leaving the impression that she would not go. But something led her on. By and by, she found herself in a bare room, almost devoid of furniture and utterly destitute of comforts of any kind. On the bed lay the invalid, face and hands emaciated, but with a countenance as bright as the sun. He was resting in the love of God. She approached the bed, and commenced to read the psalm as directed. At first she read mechanically, but soon the truth and beauty of the psalm burst upon her, and she read with her whole heart. While she was reading, a woman came in, and ere the psalm was finished the woman was in tears. Then she told the visitor that she was a stranger in the city, a dressmaker by trade, and that she knew no one and could get no work, so the young woman handed her a dollar and gave another to the sick man. In a few days she returned with material for a dress, and recommended the dressmaker to friends. In two months' time the dressmaker had so much work to do that she hired two assistants, and the sick man's wife had a position as housekeeper until his recovery.

And how about the "blues?" Does the young woman have them any more? No, for the love of God came into her heart while she was reading it to others. Her heart was "not free" to go; but she went any way, and behold the result: the sick man's mind relieved, and the poor woman who was on the point of starvation was helped beyond all measure. — LIDA M. KRECK, in *Western Christian Advocate.*





IN this "golden May-tide weather," with the pink-and-white orchard bloom distilling its delicious fragrance through the soft atmosphere, and the tender green of swelling buds and young leaves giving a delicate, fleeting beauty to the landscape, one is reluctant to admit that

"On the sweet spring airs the breath  
Of war floats by."

It is all like some baleful dream. The marching feet of our boys in blue as they leave for camp or cruiser, the Stars and Stripes floating everywhere, the tears of mothers, wives, sweethearts and sisters as the good-bys are said, and the black scare-lines in the "extras," alone remind us here in New England that this peace-loving, Christian nation is at war with Spain. Much as we all deplore war, nevertheless it is true that no nation ever entered upon such a course in a nobler spirit or with a more righteous purpose than has our country at this time—not for conquest, not for aggrandizement, but for the liberation, from a galling yoke, of crushed and suffering humanity at our very doors.

"How faint, through din of merchandise,  
And count of gain,  
Have seemed to us the captive's cries!  
How far away the tears and sighs  
Of souls in pain!"

But the hour came when the United States could no longer turn a deaf ear to the agonizing cry of an oppressed and starving people. War became inevitable. And now throughout the length and breadth of our land the flame of patriotism burns bright; strains of martial music borne back on every breeze from departing troops stir the heart as only such music can; and with bated breath the papers are scanned for news of naval battles. If war must be, may it be short and sharp—is the prayerful desire of every patriotic heart. That old sectional differences are settled, and the terrible scars left by the civil war are wholly healed, is made manifest by the marching shoulder to shoulder of the "blue" and the "gray" under "Old Glory." May we who are living happily and peacefully in this bright spring sunshine, far removed from the horrid din of war, turn a trustful heart to the God of battles, assured that He will give victory to the righteous cause.

"Above our broken dreams and plans,  
God lays, with wiser hand than man's,  
The corner-stone of liberty."

ONE cloudy afternoon, not long ago, Aunt Serena called on Dr. Mark Trafton at his pleasant home in West Somerville. It had been many months since we had met, as the Doctor has not ventured into Boston for about two years. He came down into the parlor to greet us, his tall form as straight as his native pines, and his dark eyes bright with animated recognition. Heartily he shook hands, and invited us to his large, beautiful front room upstairs. Can you imagine Dr. Trafton with a moustache? Well, in spite of his well-known abhorrence of what he characterizes as a "paint-brush" on a preacher's upper lip, he actually had one himself, and I laughed inwardly as I

tried to make my old friend look natural while we chatted about Methodist folks and their doings. His room is filled with books and photographs and curios, and he passes his time in reading and thinking, and in loving companionship with his daughter, Mrs. Adeline Trafton Knox, who has been with her revered father since the death of her husband last autumn. Life's sunset days are passing tranquilly with our dear friend, who faces the gathering twilight in steadfast hope of a glorious sunrise in heaven.

...

RECENTLY Aunt Serena, in acknowledging her receipts for the Deaconess Hospital telephone, was obliged to admit that her effort to raise the money this year was rather a failure, only \$38 having been contributed. Imagine, therefore, the cheer brought by a note containing a check for \$10 from a lady in New York whose heart is often turned Bostonward through old associations. Our Hospital is accomplishing a most beneficent work under a very efficient head nurse, but sadly needs enlargement. Miss Lunn, the superintendent, has large and liberal plans for a beautiful new hospital of which New England Methodism would be proud—a hospital for the future as well as the present; but money is needed to erect and equip it—the consecrated money which is already in the possession of some laymen and laywomen, and for which the Lord is waiting. Mrs. J. W. Cushing, the treasurer, is receiving subscriptions for a finely located lot of land near Brookline, which may be secured now on very favorable terms. This land must not be lost to the Deaconess Hospital. Great is our faith that New England Methodists will send generous sums to Mrs. Cushing. She is carrying a great burden in these critical days. Cheer her heart and help the good work. If you haven't money to give, a little sympathy counts for much. A lady in Vermont writes:—

"I have felt a great interest in the Deaconess Hospital, and only wish I might aid it financially. As yet I can only lift my heart in earnest prayer that every needed help to the blessed institution may be speedily granted. . . . I was called from household duties to pass through a critical illness from which I am now convalescing, and am able to sit bolstered up in a chair a part of each day. All through these past weeks Jesus has kept me so sweetly. Oh! the blessed rest of soul, and the joy and peace it brings to us, when we open wide the door of our hearts for the Comforter to come in and abide with us forevermore."

AUNT SERENA.

### HER BEST

Have you noticed the change it sometimes makes  
In a woman's face—  
Passive it may be, and dull and cold,  
Neutral-tinted, and commonplace—  
When the sun falls on it? How swift it takes  
Meaning and color and soft outlines?  
How strange new lights from the eyes will slip,  
And new tints blossom on cheek and lip?  
The whole face softens and warms and shines,  
And the hair, a miser grown overbold,  
Shows forth, of a sudden, undreamed-of gold.

Oh, there's many a woman, east and west,  
Must be in the sunshine to look her best!

Have you ever noticed the change it makes  
In a woman's face  
And her heart and her life, that were cold  
And dull  
And slightly inclined to commonplace,  
When Love shines on them? How there breaks  
Over her nature a wave of gold,  
Bringing out beauty unknown before,  
Mellowing, widening more and more,  
Lifting her up till her eyes behold  
Ever new blooms for her hands to cull,  
So she and her life grow beautiful?  
Oh, there's never a woman, east or west,  
But must live in Love's sunshine to live her best!

— Clara W. Bronson.

### A SUMMER SUGGESTION

H. E. S.

TWO or three summers ago, I was waiting on Tremont St., Boston, for a friend who had stepped into a store a few doors below Houghton & Dutton's. As I walked back and forth on the sidewalk a beautifully dressed lady came to the door of that great emporium, and plucking a withered bunch of golden-rod and wild purple asters from her belt tossed it into the street. At once an Italian banana peddler left his cart, sprang into the street, picked up the bunch of flowers, shook off the dust, pressed the withered blossoms tenderly to his cheek, and tucked them away in his cart where the hot rays of the sun would not reach them. He could not have shown more affection for the blooms had they been the most exquisite roses or lilies than he did for the faded, withered golden-rod and wild asters.

Some way I began to wonder about the man. Was it an innate love of flowers that prompted his action, or was there at his home some sick loved one whom he hoped to cheer? The unconscious pathos of his act appealed to me as no written story had ever done, and I have scarcely seen a bit of golden rod or the graceful aster but the thought of that man and others like him has come to me; and I have wished the wealth of summer bloom that grows by our roadsides and in our fields could be transferred to the homes of the poor and sick and sorrowful ones in our great cities.

The time is now coming when our flower-beds will be made, and they will repay us for our labor with a profusion of bright blossoms. Are there not those who will gladly make them a little larger than they would for their own use, and so have "something white, and something bright, and something sweet," to send into the lives of those around them? An extra row of sweet peas will yield a harvest of delicate blooms that will give out their odors to all regardless of social position, financial situation, or physical condition. Zinnias, asters, stock, the tiny sweet alyssum, the brilliant salvia, dahlias in all their variety of coloring (especially the lovely shell pink, A. D. Lavani)—all these and many others may be planted for flower-mission work. Then think of the poor and sick in your own community, and not only make the happy happier, but send joy into some heart from which the joy and gladness have all fled. Give to the children, also, and so increase their natural love for beauty.

And then, after this, get in touch with some flower-mission workers in the cities—at the W. O. T. U. rooms, 171 Tremont St., Boston; at the Epworth Settlement on Hull St., the same city; or any of the various places from which flowers are distributed. But never, oh, never, send your flowers away by express without first letting them stand at least three hours in water in a cool place. Then they will remain fresh and beautiful and sweet. And do not forget the wild flowers—the laurel, violets, daisies, golden-rod and asters—each in their season. Interest Junior and Senior Epworth Leagues, Sunday-school classes

and individuals, in sending cheer into other lives.

Does this seem too small a service to be done "In His Name"? He does not think it too small a thing for Him to create the beautiful flowers and put them into all sorts of out-of-the-way places. Did you ever drive out into the fields and woods on some of the old cart-paths that are hardly ever used? And did you never think how God must love the beautiful when you hear travelers and explorers tell of the wonderful wealth of beauty they find hidden away where only God Himself can look at it? Some one has said that "flowers are God's smile on the earth." And shall we not help put His "smile" into the lives of those who have found in life more tears than smiles?

A little service! Is anything done "In His Name" and for His sake a little service?

## ABOUT WOMEN

— It is estimated that in England one woman in every six earns her own living.

— Clara Barton is sixty-eight years old, though those who know her best can be hardly made to believe it. She says she has no intention of being put on the retired list.

— Louisa Alcott says she wrote the conclusion to "The Old Fashioned Girl" with her left hand in a sling, one foot up, head aching, and no voice.

— Miss Rebecca Lash, of Chelsea, is probably the only person living who knew Paul Revere, the hero of the famous midnight ride of 1775. Miss Lash is ninety-five years old, and in her childhood was a playmate of Harriet Revere, Col. Paul Revere's granddaughter.

— A bronze statue of Queen Boadicea is about to be erected in London. This will be the third statue of a woman raised in England within a short time, the other two being those of George Elliot and Mrs. Browning.

— The last Indian princess in Massachusetts has passed away in the death of Mrs. Zerisa Gould Mitchell of North Abington recently. She was a lineal descendant of the famous Massasoit.

— Miss Sarah H. Hunt, of Salem, State regent of the Massachusetts Society of the Daughters of the Revolution, has officially tendered to Governor Wolcott the services of the association, in any way in which women can help, either by nursing, raising money, or caring for the families of soldiers and sailors in active service.

— At the suggestion of Sir Walter Besant, and by the consent of Miss Yonge herself, says the *Westminster Gazette*, a fund of £6,000 is being raised to provide a university scholarship of £50 per annum, tenable for three years, to be competed for by the scholars attending the Winchester High School for Girls. The scholarships are to be given in recognition of the great services rendered by Miss Yonge as a pioneer of religious and high-class literature for the young; and the Winchester High School has been selected in consequence of the fact that Miss Yonge has been one of its managers since it was founded in 1884.

— A home for self-supporting young women, erected by the Ladies' Christian Union at 49 West Ninth St., New York city, has been formally opened recently, with addresses by Rev. Drs. Cuthbert Hall and W. H. P. Faunce. This Home is not intended as a temporary stopping-place, such as the Margaret Louise in Sixteenth St., but the Ladies' Christian Union wish it to be, in a

literal sense, a real home, and purpose to receive only young women as boarders. The price of board and room varies from \$4 to \$7 per week. The rooms which may be had at \$4 are in every particular the same as the \$7 rooms, but are larger and contain from two to four beds. The furnishings are simple, but pretty. The dressers, tables and chairs are of ash, matching the woodwork, and the oiled narrow boards of the floor are covered with rugs. Dainty white sash curtains are at every window, and the white beds and white bureau appointments give an inviting aspect to the whole. The parlor has been furnished by Mrs. Joseph Milbank. There is a reception-room, a reading-room and sewing-room, and each floor has a bath-room. There are ample linen closets, with a goodly array of blankets and table and bed linen. The dining-room is the whole width of the house, a cheerful sunny place, and makes a fine assembly-room for reunions, readings or entertainments.

## BOYS AND GIRLS

### GRANDMA'S GOLDEN-WEDDING PRESENT

EMMA C. DOWD.

NATALIE could not decide what to give grandma for a golden-wedding present. True, the wedding festivities were two months away; but if she should fashion the gift with her own hands, as she so earnestly wished to do, every day of the intervening time might be needed. She pondered the subject, and she haunted the fancy-goods shops; still she could think of nothing pretty enough within her small means. Grandma herself unwittingly determined the matter.

Natalie was plumping up the pillows on grandma's couch, when she shook one so vigorously that a corner of the silk burst.

"Oh!" sighed the little girl. "I am so careless!"

"Never mind," was the soothing answer. "It is that old faded pillow. It never was pretty, and I have been intending to make a new one as soon as I had time."

A light flashed into Natalie's eyes, but she said nothing. When she had finished her work in grandma's room she went straight to mamma, and they held a consultation until school time. Then Natalie flew off in a flutter of joyous thoughts.

At school she had to tell her secret to Grace Randall, and from her she received most unexpected aid in the shape of information about a new kind of sofa-pillow. Grace carried the patterns to school in the afternoon, and Natalie brought them home and explained them to mamma.

They were simply two pieces of paper, one three inches and the other two inches square. The large one was for the outside, which was to be of silk; and the smaller for the lining, which should be of stout muslin. The extra fullness in the outside piece was to be laid in a plait in the middle of each side. That would leave a puff in the centre of the square, and under this was to be placed a piece of cotton wadding an inch wide and two inches long, folded over in the middle. The outside and lining were then to be overcasted together, and with a single stitch exactly in the middle of

the puff, to tack it down, the square would be done.

"But, O mamma," sighed Natalie, "there are to be one hundred of these! Do you suppose I can get silk pieces enough?"

Mamma thought there would be no difficulty about that, and Natalie brought boxes from the attic, and the work began at once. The plan was to have a piece of every silk dress that had ever belonged to grandma's grandchildren. To begin with, Natalie herself had owned four silk gowns, and her sister Jeanne had had two.

"But Jack—what shall we do for him?" queried Natalie.

Mamma thought a minute, and then produced from the depths of a big box a wide pink ribbon which had once been worn by Master Jack as a sash, and Natalie laughed in delight.

It was well that there were so many grandchildren, and that nearly all of them were girls. Eleven lived in Natalie's own city, and they were soon enlisted in her service, and donated silks of all colors in such quantity that Natalie was kept busy making the pretty squares. Letters were written to out-of-town cousins, and fat envelopes began to arrive by post.

Cousin Ethel had lately been married, and her contribution to the store was the largest of all. Natalie decided to give a piece of the wedding gown the place of honor in the middle, and then she discovered that if she had a middle square she would be obliged to have one hundred and twenty-one pieces in the pillow instead of one hundred. But there were enough silks, and as the blocks multiplied under the deft little fingers Natalie was more and more fascinated with her work.

For a time she felt a little troubled because she feared that Charlie, the New York cousin, must be left out, and she did so want every grandchild to be represented. But Charlie wrote that he wouldn't have his name omitted for a farm, so he had cut off the end of the new neck-tie that he had worn to his Cousin Ethel's wedding, and enclosed it as his offering to the sofa-pillow. It was a beautiful silk, and Natalie put it next to the bridal gown, and its story was told as often as the pillow was shown.

When the squares were all completed, Natalie arranged them on a large board, and then stitched them neatly together. A pillow was made that exactly fitted, and, as blue was the predominating color, Natalie chose a light blue silk for lining. The edge was finished with a large silk cord.

Lest the names of some of the donors should be forgotten or misplaced, Natalie had kept a strict account of the pieces of silk as they came in; and now she made a diagram of the whole, with the name of each grandchild in its proper position. This she put into an envelope to be given to grandma with the pillow.

And was the gift appreciated? Why, as Jack said, "Grandma didn't seem to know that there were any other presents!" She went over and over the pieces, Natalie explaining about each one, till nobody could have told which was the happier—the one who gave or the one who received.

Meriden, Conn.



## OUR BOOK TABLE

**Guesses at the Riddle of Existence; and Other Essays on Kindred Subjects.** By Goldwin Smith, D. C. L. The Macmillan Co.: New York. Price, \$1.

We suppose there is a market for this class of literature, or it would not be published; but it is somewhat difficult to see what conceivable want books like this can meet. Of what importance can Mr. Smith's "guesses at the riddle of existence" be to any large number of his fellow-countrymen? If it is all resolved into a matter of mere guessing, can we not do this, each for ourselves? We do not find that he has any special insight into the great problems of life, or any particular message that is likely to stir his brothers to nobler deeds, or even any beauty of style in the statement of his dreary platitudes that can make it a literary joy to read him. No word that he writes will help men and women better to bear their burdens or do their work. He is not an independent investigator, not a seer or prophet of any sort. He simply takes the books that better men have written — Kidd's "Social Evolution," Drummond's "Ascent of Man," Balfour's "Foundations of Belief," Salmond's "Christian Doctrine of Immortality" — and tries to pick them to pieces. He does not succeed, so far as we are any judge. His standpoint is that of the Agnostic. He casts aside incarnation, redemption, and all the miraculous element in Christianity. As to immortality, about as far as he gets is to say: "If there is any voice in our nature which distinctly tells us that death is not the end, there seems to be no reason why we should not listen to it, even though its message may be incapable of verification."

One gets very tired of this sort of book. It contains nothing new, nothing inspiring, nothing conclusive, only vague guesses and doubts and denials, petty carping, querulous complainings, oft-refuted but steadily repeated charges of contradictions and inconsistencies, if not inanities and immoralities, against all the Scripture writers. But the old Book will stand in spite of these agnostic essays whose chief purpose seems to be to discredit it. If a person knows nothing about these matters which are of such paramount interest to the race, why should he deem it necessary to print volume after volume to tell the world so?

**The Bremen Lectures on Great Religious Questions of Today.** Translated from the Original German by David Heagle, D. D. American Baptist Publication Society: Philadelphia. Price, \$1.50.

These lectures are not new, but were delivered thirty years ago, and found their way at that time into many ministers' libraries. Our own copy we have held in high esteem for very nearly that length of time. Dr. Christlieb, Dr. Cremer, Dr. Luthardt, Dr. Uhlhorn, Dr. Tischendorf, Dr. Lange, and four others, discourse most effectively on "Miracles," the "Person of Christ," the "Biblical Conception of God," the "Resurrection," the "Atonement," the "Authenticity of our Gospels," and other such themes. The book is in no way out of date, but constitutes still a most important contribution to Christian apologetics, and it was a good idea to reprint it. This new edition is supplied with good portraits of all the lecturers and biographical sketches of them; also with summaries of the lectures, and a very complete index. We bespeak for it a wide sale. It cannot fail to do good.

**The Twentieth Century City.** By Rev. Josiah Strong, D. D., General Secretary of the Evangelical Alliance for the United States; Author of "Our Country" and "The New Era." The Baker & Taylor Co.: New York. Price, 25 cents, paper; 50 cents, cloth.

Just now, when the loyal thoughts of American citizens are turned toward native land, and men are considering, as never before, the evils which threaten the nation, a refreshing volume stimulating to a higher patriotism can but be timely and telling. Dr. Strong has been a conscientious student

of the problems of our national and civic life. His conclusions are based on indisputable facts, and are pervaded by an optimistic faith in the overruling power of good. He presents his statistics and statements in a style trenchant, clear and logical. The book is a danger signal, showing the evils which threaten the republic. It is a guidepost to Christian citizenship, pointing the way out of our present municipal maze.

The author first presents the thoroughly substantiated facts that the greatest peril to modern civilization is its materialism, and that the increase of material wealth and the inevitable growth of urban population make the city a menace to itself, the State, and the nation. Cities now notoriously weak and corrupt in self-government will dominate the twentieth century according to present growth, and the writer conclusively shows it cannot be retarded; in 1920 there will be ten million more people in cities than outside of them. The undeniable fact has to be faced that democracy in cities has been a failure so far. The civic life breeds decay in republicanism. Sadder still, homes and churches grow less in number in proportion to population. The problems of the city are consequently the problems of the new and complex civilization, affecting the free institutions of our nation. These conditions call for the new civic patriotism whose immediate outcome is Christianity applied.

Highest intellectual qualifications are needed by citizens to solve the intricate and difficult problem presented in our municipal government which is now so entirely in the hands of the liquor and other selfish interests. The growing interdependence of humanity brings about greater moral requirements, for any failure of character and conscience is far-reaching and disastrous in its results. "It is in the city that our relations are closest and most complicated," says Dr. Strong; "it is there that the maladjustments of society create the sorest friction; it is in the city, therefore, that the well-developed social conscience is most needed. . . . It is in the city that the unprecedented increase of wealth affords unprecedented opportunities for self-gratification, and without corresponding increase of self-control we shall become enervated and demoralized in the lap of luxury. . . . There is an increasing need of officials whose moral character is absolutely incorruptible — those who accept office for the public good, not those who seek it for private gain."

The earnest, thoughtful, practical student of social science will not hesitate to endorse Dr. Strong's premise and his conclusions as well. The only practicable remedies are clearly pointed out, and their application made plain. What our country needs today is not men who are willing to die for it, but men who are willing to live for it. We are afflicted with the bad citizenship of good men. It was in the spirit of prophecy that Kossuth said, many years ago, when he visited America, "If shipwreck should ever befall your country, the rock upon which it will split will be your devotion to your private interests at the expense of your duty to the state."

The new patriotism must be open-eyed and tireless. It must be stronger than partisanship. It calls for men "brave enough to face the hatred of pothouse politicians, who are as mean as they are unscrupulous; it calls for men who dare be unpopular, misunderstood and misrepresented; men who dare to be ridiculed and abused; who dare to suffer in their businesses, and, if need be, in their bodies; men who can wait for vindication because they are working, not for applause, but for principle."

The author points to the hopeful fact that there is a dawning social self-consciousness bringing a new social conscience, a new spirit, and a new social ideal. The new

patriotism will be based on the three social laws of Jesus Christ which are fundamental to Christianity: 1. The law of service; 2. The law of sacrifice; 3. The law of love.

The family used to be a little world; now the world is becoming a great family. The churches must adapt themselves to changed social conditions and measure up to meet the present needs of humanity in hearty co-operation. As John Wesley said, "Though we may not think alike, may we not love alike?" Civic officers, teachers, preachers and reformers, all who put their impact upon other minds, should read, study, digest and pass on the pertinent statistics and incontrovertible facts of this epoch-making book.

**The Barn Stormers.** By Mrs. Harcourt Williamson, Author of "A Provincial Lady." Frederick A. Stokes Co.: New York.

In this light novel the author has turned her fine story-telling gifts upon poor material. The heroine, after a varied and stormy experience in the cast of a traveling theatrical company, finally finds protection and rest in the safe harbor of matrimony. The glimpses of real life "behind the scenes," though entertainingly narrated, ought to remove the glamour of such an artificial existence from the eyes of young aspirants for stage honors.

**The Man who Outlived Himself.** By Albion W. Tourgée, author of "A Fool's Errand." Fords, Howard & Hulbert: New York.

This book is a collection of three stories by Judge Tourgée, all of them the productions of a masterly hand. The first tale is the story of a man who through financial losses became deprived of reason, "dead to the world," for a dozen years, and is then reunited to wife and child. It is interesting, chiefly, for its detailed descriptions of the sensations experienced under these peculiar mental conditions and the author's shrewd observations on life. The return to intelligence gives the writer an opportunity to make interesting comments on the new conditions in the "rediscovered city" of New York: "There were not the old crowds, nor the old fighting rushes at the points of ingress and egress. The proportion of women on the cars and in the streets was much greater. They were different, too. . . . They seem taller than the young men, upon an average. To look at them upon the street or in the cars, it seems as if the old relation was changing, and the woman coming to be the larger and the stronger type. . . . Men have strangely softened in tone and manner." The other stories, of equal interest, are entitled, "Poor Joel Pike" and "The Grave of Tante Angélique."

**The Sack of Monte Carlo: An Adventure of Today.** By Walter Prith, Author of "In Search of Quiet." Harper & Brothers: New York and London.

Improbable in many respects, this story engages the reader's attention by the strong



"Back  
it Goes"

I am emphatic in my orders to my grocer for *Cleveland's* baking powder. If he sends anything else but *Cleveland's* back it goes, and he knows it.

Mrs. L. C. P.

Right.—Grocers make a fair profit on *Cleveland's* baking powder; if they urge something else, they want more than a fair profit at your expense.

undercurrent of humor and the writer's gifts of narration. The robbing of the Monte Carlo bank by a company of young Englishmen for the purpose of bestowing the funds thus gained upon worthy objects of charity, is the author's whimsical plot—the nucleus of adventure around which is placed a pleasing framework of romance.

**The Lion of Janina;** or, The Last Days of the Janissaries. A Turkish Novel. By Manrus Jokai. Translated by E. Nieber Bain. Harper & Brothers: New York and London.

This is a vivid narrative of life among the Turks. Its scenes of dramatic intensity are laid in Janina, Epirus and Stamboul, during the first quarter of the present century. The story exhibits with wonderful power the characteristics of Turkish life and the corruption of the Ottoman empire. Stirring incidents of the Greek war of independence are introduced, and the characters of both Greeks and Turks are strikingly and impartially delineated. The dogged courage and amazing ability of the Turkish pasha, Ali of Janina, who gives the name to the book, are plainly manifested in connection with his extraordinary duplicity, cunning and brutality. In the Greek merchant, Leonidas Argrocantzarides, are seen the unlooked-for craft and double-dealing of a race noted for nobility of character. The author's rich humor makes the most of the peculiar contrasts of Oriental life. The rebellion and annihilation of the famous corps of Janissaries concludes the series of dramatic incidents, and is a fitting close to a powerful and tragic story. The Turkish glossary is a useful and instructive appendix to the work.

## Magazines

—The judgments of the *Contemporary Review* on questions of British foreign policy are invariably worthy of attention, and those delivered in the April issue are no exception to the rule. Of late the attitude of the ministry in power has provoked a good deal of trenchant, not to say bitter, criticism, but few of these impeachments have been more forcible than "The Failure of Our Foreign Policy," apparently by the editor. "England and France in West Africa," by Prof. Westlake, treats the subject from an English point of view, and should be read in conjunction with Pressensé's paper in the *Nineteenth Century*. "The Balance of Power," by a participant, is particularly interesting reading. D. Christie Murray's "Notes on the Zola Case," W. R. Lawson's "India on a Gold Basis," and "The Differentia of Christianity," are all papers deserving of attention. (Leonard Scott Publication Company: New York.)

—The April number of the *Nineteenth Century* offers some special attractions. Subjects political, naval and military form a large part of its contents, and as most of these discuss points of present-day interest, they are likely to be eagerly read. Such papers as "The Latest Reconstruction of the Navy," by Sir Wm. H. White, K. C. B., and "British Ships in Foreign Navies," by Archibald S. Hurd, are meaningful signs of the times, and in view of their special purpose worthy of study. The articles on "France and England," too, by that distinguished member of the Parisian press, Francis De Pressensé, is quite a notable discussion, with its characteristic references to the "steep-chase of colonial aggrandizement" and "mad race for territory," which at present constitute the most striking features of European diplomacy. One is startled to be told that "The missionaries themselves—a bitter fact—are no longer the harbingers of peaceful civilization, as they sometimes have been, or, at any rate, wanted to be; they are merely the forerunners, the spies and the quartermasters of an armed invasion." "The

Conservative Party and Municipal Elections," "The Centenary of '98," "A Study in Trade Unionism," "The Philosophical Radicals," "Elenore Dolbreuse and Queen Victoria," are among other eminently readable papers in the number. (Leonard Scott Publication Company: New York.)

—The leading article in the May *Atlantic* is by Richard Olney upon the "International Isolation of the United States." "The Dreyfus and Zola Trials" are discussed by John T. Morse, Jr. Hugo Münsterberg has a thoughtful paper upon "Psychology and the Real Life." The first instalment of Ainsworth R. Spofford's "Washington Reminiscences"—the reminiscences of a generation—appears this month. "Her Last Appearance" is a complete story by Ellen Olney Kirk, who never fails to interest her readers. Other articles, poems, and new chapters in Gilbert Parker's serial, "The Battle of the Strong," make a full and strong number. (Houghton, Mifflin & Co.: Boston.)

—Portraits of Clara Barton and President Sanford B. Dole appear as a double frontispiece in the *Chautauquan* for May. Several illustrated papers are provided this month—"Glimpses of Switzerland," "The Spring Revival among Flowers," "The United States and Hawaii," and "The New Arctic Eldorado." Lillian Whiting tells about "Women's Organizations in Boston." An Anglo-American romance, entitled "The Mistake of his Life," by Elsey Hay, is begun this month. "History as it is Made" and "C. L. S. C. Work" are well-filled departments. (Dr. Theodore L. Flood: Meadville, Pa.)

—The May *North American* is a strong, up-to-date number, leading off with a paper by Dr. Lyman Abbott upon "The Basis of an Anglo-American Understanding." "The Situation in Cuba" is set forth in two articles, one by Clara Barton upon "Our Work and Observations in Cuba," and the other by Horatio S. Rubens, counsel of the Cuban Junta, upon "The Insurgent Government in Cuba." A fourth instalment of Sir William Howard Russell's "Recollections of the Civil War" appears this month. Max O'Rell gives some "Reminiscences of a Young French Officer;" Lieut. J. A. Dapray, U. S. A., defines "Our Duty to Our Citizen Soldiers;" and Capt. J. Parker, U. S. A., discusses "The Conscription of Our Volunteers." (North American Review: 291 Fifth Ave., New York.)

## Literary Notes

—The *Bookman* has opened a new department, "The Book Hunter," designed to aid collectors of rare books and first editions.

—Prof. Clinton Scollard has turned from poetry to prose, and has a novel, "A Man-at-Arms," in press. It is historical, dealing with Italian life five centuries ago.

—Mr. Bret Harte has recently completed the manuscript of a new short story entitled "Under the Eaves."

—A new and popular edition of "The Courtships of Queen Elizabeth," by Martin A. S. Hume, is announced by the Macmillan Company.

—It is stated that Mr. Mackenzie Bell is collecting materials for a book about Jean Ingelow similar to that which he recently published on Christina Rossetti.

—Mrs. Humphry Ward's new novel, "Heilbeck of Bannisdale," will be published early in June by the Macmillan Company.

—At the corner of a street in an English town a well-known newspaper office recently advertised on a placard a new serial story, "The Price of a Soul." At the opposite corner of the same street the passer-by was confronted with an announcement on the

notice-board outside a fishmonger's shop to this effect, "Soles, 1s. per pound!"—*Bookman*.

—The new historical romance by John Oliver Hobbes (Mrs. Craigie) is to be published as a serial in *Harper's Magazine*. *Literature* says: "It will mark a wide departure from the author's previous methods of writing fiction."

—Miss Varina Anne Jefferson Davis has written a new novel which Messrs. Harper will publish, called "A Romance of Summer Seas." The scene is laid in Japan. Miss Davis has been working on this story ever since her first novel, "The Veiled Doctor," was published about two years ago.

—A war poem by Rudyard Kipling, especially apposite to the present crisis, appears in *McClure's Magazine* for May. It treats, with all of Kipling's wonderful sweep and subtlety, of the torpedo, with its "strength of twice three hundred horse"—

"The doom-bolt in the darkness freed—  
The mine that splits the main."

—"Hal Dane" is the pen-name of Mr. Haldane McFall, a stepson of Mrs. Sarah Grand. Mrs. Sarah Grand is not a pen-name, as some persons have supposed, though it is an assumed name, being "the one and only name by which this authoress wishes to be known." It was adopted some years ago for all purposes, because the lady's husband had a great dislike to having his name associated with her ideas. By an adoption of a new name she therefore disconnected herself from him, and relieved him from all responsibility.—*Literary World*.

—Elijah P. Brown, better known as "the Ram's Horn Man," by reason of his having been the founder and editor of that paper, and whose pointed sayings and witty paragraphs have been so widely quoted, has recently severed his connection with it. He is preparing some of his writings for publication in book form, and will devote a part of his time to lecturing.

—A useful book announced for immediate publication by the Macmillan Company is "Carpentry and Joinery" a text-book for architects, engineers, surveyors and craftsmen, with 425 illustrations, by B. F. and H. P. Fletcher, associates of the Royal Institute of British Architects. This work is intended as a concise book of reference for students both of practical carpentry and joinery, as well as of architecture.

## Ministers Speak

**They Tell What Great Things Hood's Sarsaparilla Has Done for Them and Their Children—Read What They Say.**

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

"Our eldest child had scrofula trouble ever since he was two years old. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

**Hood's Sarsaparilla**

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

are the best after-dinner pills, aid digestion. 25c

**Hood's Pills**



## THE SUNDAY SCHOOL

## Second Quarter Lesson IX

SUNDAY, MAY 29, 1898.

MATT. 26: 17-30.

REV. W. O. HOLWAY, D. D., U. S. N.

## THE LORD'S SUPPER

## I Preliminary

1. GOLDEN TEXT: *As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.*—1 Cor. 11: 26.

2. DATE: A. D. 30. Thursday evening, April 6.

3. PLACE: Jerusalem.

4. PARALLEL NARRATIVES: Mark 14: 12-26; Luke 22: 7-38; 1 Cor. 11: 23-26.

5. HOME READINGS: Monday—Luke 22: 7-16. Tuesday—Matt. 26: 17-30. Wednesday—Matt. 26: 36-46. Thursday—Matt. 26: 47-56. Friday—John 6: 47-56. Saturday—John 13: 11-18. Sunday—1 Cor. 11: 23-26.

## II Introductory

The first day of unleavened bread had come, when preparation for the feast must be made, and the paschal lamb slain "between the evenings." The disciples venture to intrude upon the seclusion of their Master, to inquire where He would eat the passover. Perhaps they thought that He would seek to evade the hostile purpose of the rulers by celebrating the feast in the Bethany suburb, which was regarded, for certain ecclesiastical purposes, as a part of Jerusalem; but if so, they were soon convinced of their mistake. Nowhere but in the Holy City, where on that day the blood of about 260,000 lambs would flow, and where, on the next day, He, the true Paschal Lamb, would freely shed His own precious blood as a world-wide sacrifice once and forever, would He eat the passover. Peter and John were accordingly sent to Jerusalem, and mysterious but precise directions were given to them. They would meet a servant inside the gate carrying a jar of water, and would follow him to the house he would enter. They would inform "the goodman" that the Master desired accommodations for Himself and His disciples to keep the feast, and immediately he would offer to them the upper room—the guest chamber. There they were to prepare all things requisite—the wine, the unleavened bread, the *charoseth*, and the paschal lamb.

Matthew omits the first incident, or interruption, of the feast—the washing of the disciples' feet. Some murmurs of jealousy among them as to precedence probably led to this impressive act of humility. But he does not omit the second incident—the announcement of Jesus of a traitor in their midst; the surprised, self-distrustful inquiry of each, "Lord, is it I?" the private designation of Judas; and the solemn declaration that "the Son of man indeed goeth, as it is written of Him," but over His betrayer would hang a woe so black and terrible that it would be good for him if he had not been born.

It is impossible to say how far our Lord conformed to existing usages in this last paschal celebration. Many of the customs incident to the feast were undoubtedly followed, but no prominence was given to literal observance. Nothing could be simpler—more free

from pomp and parade—than His transfer of the elements of bread and wine into a memorial ordinance of loving and lasting significance. There was no need henceforth of the paschal lamb; its prophetic purpose would be fulfilled when He, the Lamb of God, should be offered once for all; and its retrospective meaning would not be lost by being merged into the new and more blessed festival. His broken body would find an appropriate symbol in the broken bread; and the wine poured forth would become the solemn emblem of His flowing blood—more potent to avert the wrath of heaven than that which, sprinkled on lintels and sideposts, turned aside the destroying angel; more cleansing than that of bulls and of goats, which had no power to remove a single guilty stain. And the ritual, too, was simple: "This is My body which is broken for you; this do in remembrance of Me." "This cup is the new testament in My blood; this do ye, as oft as ye drink it, in remembrance of Me."

Ever since that memorable night the church has remembered, with singular fidelity, this dying request of her adorable Lord. In all ages and in all lands His meek and trustful followers have gladly taken "this holy sacrament to their comfort," and honored it by an unbroken succession of observances.

## III Expository

17. The first day . . . unleavened bread—the 14th of Nisan (Thursday), the day on which the leaven was removed, and the lamb slain. The passover proper began after sunset of this day, that is, after the 15th began. Mansel, Westcott, Farrar and others think our Lord ate the passover on the 13th (in order to reconcile certain passages in John), but there is no sufficient reason to believe that He antedated the festival. Disciples came.—During Wednesday our Lord appears to have kept Himself in strict seclusion. Where . . . eat the passover?—in Bethany, which was permissible provided the lamb had been slain in the temple, or in Jerusalem? For the meaning of the word "passover" and the origin of the feast, see Exod. 12.

18. And he said—to Peter and John (Luke 22: 8). Go into the city, etc.—into Jerusalem. This direction, which is more fully given in Mark's account (14: 13), shows a preternatural foresight of even minute circumstances in the path of suffering that lay before Him. Such a man—possibly the Evangelist Mark, or Nicodemus, or Joseph of Arimathea; but, as universal hospitality was the rule in Jerusalem on such occasions, there is no need of identifying the person. My time is at hand.—To the disciples this expression may have been wrongly interpreted as the time of His expected manifestation as a temporal king. Keep the passover . . . with my disciples.—The disciples would constitute a family, with Jesus as their head.

19, 20. The disciples did, etc.—They found the man, who showed them the furnished upper room. Then they provided the bread, wine and bitter herbs, had the lamb slain, etc., and returned to Bethany. When the even was come—probably about 6 P. M. Sat down—reclined, rather, on the triclinia or couches. "In taking their places John reclined next to Jesus on one side; thus he might easily rest his head on the Master's bosom (John 13: 25). Judas sat near Christ, probably on the other side, for Christ reached to him a sop or morsel (John 13: 26)" (Abbott).

21. As they did eat (R. V., "were eating").—This was after the strife for precedence (Luke 22: 24-30), and the washing of the disciples' feet (John 13: 4-12), and the solemn teaching (John 13: 12-20). One of you shall betray me.—The announcement was startling and saddening, but indefinite. It caused immediate self-examination on the part of many; it showed, too, that our Lord was perfectly aware of the treachery of one of His followers; further, it offered the traitor one last chance for repentance.

22. They were exceeding sorrowful—very naturally. They had their strifes, and selfish emulations, but the disciples, as a whole, were guileless, honest, unsuspecting of any treason in their midst. "They would feel stunned, bewildered. 'One of you,' did He say? 'One of us'?" (Morison.) Lord, is it I?—They questioned each other, as well as the Master. Says Abbott: "Their language expresses in the original a much stronger negation than in our version. Surely, not I, Lord!"

Better always that question than, "Is it I?" . . . better the penitent watchfulness of a self-condemning humility than the haughty Pharisaism of a censorious pride. The very horror that breathed through their question, the very trustfulness which prompted it, involved their acquittal (Farrar).

23. He that dippeth (R. V., "dipped") his hand, etc.—one of My trusted followers; one so near Me that he has just dipped a piece of the unleavened cake into the dish of *charoseth* (a sauce prepared of dates, figs, vinegar, etc.) which is within My reach, and to whom I shall give some of it presently; yes, "he that did eat my bread hath lifted up the heel against me" (Psa. 41: 9). According to John's account, this reply was given privately to himself (John), not publicly to the disciples.

24. The Son of man goeth as it is written—in such passages as the 22d Psalm, the 53d chapter of Isaiah, and in all the sacrificial symbolism of the Old Testament economy. Dean Plumptre notes that "these words are remarkable as the first direct reference of the coming passion and death to the Scriptures which prophesied of the Messiah." "The prophecy implied the purpose, but God's purposes include our freedom (compare Acts 2: 23)" (Schaff). "Judas was not a traitor because God foresaw it, but God foresaw it because Judas would be so" (Chrysostom). Good . . . if he had not been born.—Schaff calls this "a proverbial expression for the most terrible destiny, forbidding the thought of any deliverance however remote." Abbott, too, notices "the incidental confirmation of the doctrine elsewhere taught, that for the finally lost soul there is no redemption." And Whedon adds: "For if after millions of years he ascends to an eternity of happiness, he is a clear gainer in the balance of existence."

25. Then Judas which betrayed him—Judas "the traitor," the repulsive designation serving to distinguish him from the other Judas, or Jude (Luke 6: 10). Matthew alone relates this question of Judas and its answer. Master, is it I? (R. V., "Is it I, Rabbi?")—Says Farrar: "He had remained silent in the defiant hardness of his contempt or the sullen gloom of guilt; but now—stung it may be by some sense of the shuddering horror with which the mere possibility of his guilt was regarded—he nerved himself for the shameful and shameless question, not asking, as the rest had asked, in the loving, reverent 'Lord, is it I?' but with the cold, formal title, 'Rabbi, is it I?'" Thou hast said—the Hebrew and Greek expression for assent.

26. As they were eating—presumably after the departure of Judas from the feast. The question of whether he was present at the sacrament and received it divides the commentators. If we accept the order of

events as given in Luke, he was present, but the sequence of events in Luke is obviously not correct; from Matthew and Mark it is clear that he withdrew before the institution of the Supper. Jesus took bread — "to invite them to partake of a new supper" (Calvin). The "bread" was the unleavened cakes, or crackers, used during the feast. Henceforth it was to take the place of the lamb, as the symbol of His body broken for us. And blessed — in Luke, "gave thanks." The word "Eucharist" (thanksgiving) as the title of the Supper is as old as Justin Martyr (second century). Brake it — an emblematic act (1 Cor. 11:24), which also gave a name to the Supper — "the breaking of bread" (Acts 2:42; 1 Cor. 10:16). Take, eat; this is my body (Luke adds, "which is given for you") — that is, represents My body, a common way of using the symbol for the thing symbolized. For instance: "That rock was Christ" (1 Cor. 10:4); "the three branches are three days" (Gen. 40:12); "this Agar is Mount Sinai in Arabia" (Gal. 4:25). From this formula, interpreted too literally, sprung the two heresies of transubstantiation and consubstantiation — the one insisting that the elements of bread and wine are, contrary to the testimony of the senses, changed into the veritable body and blood of Christ; the other maintaining that while the elements themselves remain unchanged, the literal body and blood are invisibly received with the elements by the communicant.

27. He took the (R. V., "a") cup. — Four (some say five) cups of wine were used at the Passover; it is supposed this was the third, called "the cup of blessing," partaken of after the blessing which followed the eating of the paschal lamb. Paul and Luke both say, "after supper." Gave it to them — in Luke, "Take this, and divide it among yourselves." It is an unsettled question, but one of no great importance, whether Jesus Himself partook of the bread and wine which He gave to the disciples on this occasion. Andrews thinks that He did; Alford, that He did not. Morison says: "He was, as it were, giving Himself to the disciples. To have given Himself to Himself would have been to either ignore or perplex the profound significance of the ordinance." Drink ye all of it — a significant comment upon the Romish denial of the cup to the laity.

28. This is my blood of the new testament (R. V., "of the covenant") — that is, this represents my blood, etc. The new covenant, like the old, was ratified with blood. "As Moses sprinkled blood upon the people (Exod. 24:8) and said, 'Behold the blood of the covenant,' our Lord points directly to the shedding of His blood on the cross as 'the blood of the covenant'" (Schaff). Heretofore the blood of Christ had been symbolized by the blood of bulls and of goats; henceforward its emblem was to be the wine of the sacrament. Shed for many. — It was on the point of being shed for many; not for a few, but for "many" — for all who would accept the atonement. He died for all. For the (R. V., "unto the") remission of sins. — The truth taught is, that Christ died that the sins of all might be pardoned; and that the wine of the supper is an emblem of that death, and "a seal of the covenant assuring our believing souls of forgiveness."

29. I will not drink henceforth of this fruit of the vine. — Earthly feasts are ended for Him. "Note that, according to the Saviour Himself, the liquid contained in the cup was not literal blood, but 'the fruit of the vine'" (Morison). Until . . . I drink it new with you. — In the "new heavens and the new earth," when all things shall be made new, the Lord's Supper shall be merged into the Marriage Supper of the Lamb, and Christ will then partake of "the new wine of the kingdom" with His followers. Thus the sacrament of the Supper is not simply retrospec-

tive and commemorative, it is also prospective or prophetic.

30. When they had sung a hymn — the concluding part of the Hallel — Psalms 115 to 118; earlier in the feast it was customary to sing Psalms 113 and 114. Went out into (R. V., "unto") the Mount of Olives — passing through St. Stephen's gate, probably, descending the valley to the Kedron and then ascending a short distance to Gethsemane.

#### IV Illustrative

1. In the long line of portraits of the Doges in the palace at Venice, one space is empty, and the semblance of a black curtain remains as a melancholy record of glory forfeited. Found guilty of treason against the state, Marino Falleri was beheaded, and his image as far as possible blotted from remembrance. As we regarded the singular memorial, we thought of Judas and Demas, and then, as we hear in spirit the Master's warning word, "One of you shall betray Me," we ask within our souls the solemn question, "Lord, is it I?" (Spurgeon.)

2. A father once kept a canceled bond for his family to look upon and see how he had paid a heavy debt through much self-sacrifice, to make them happy. Christ canceled the claim of justice against us, "nailing it to the cross." In the Lord's Supper His family look upon this bond.

3. Warburton and Tucker were contemporary bishop and dean of the same cathedral. For many years they were not even on speaking terms. It was on a good Friday, not long before Warburton's death, that they were at the table together. Before he gave the cup to the dean, he stooped down and said, in tremulous emotion, "Dear Tucker, let this cup be the cup of reconciliation between us." It had the intended effect; they were friends again to their mutual satisfaction.

#### FOR THE PREACHER

GEORGE WHITEMORE.

FROM the standpoint of the pew, I beg to make the following few suggestions to our preachers, which will, I hope, be accepted in the same spirit in which they are offered.

First, regarding the prayer offered at any service. Will you not pray for the stranger who may possibly have strayed into your church for the hour's worship? Pray that he may find God's children in His house, that he may realize that he, too, is His child, and that this is his home. Last year, in order to learn more about methods in Christian work, I visited churches of many denominations. In some I heard offered the prayer for the stranger; in others it was wanting. For my part, and I know of others who feel as I do, I desire to say that I am always helped by that prayer. Strangers are always present at our meetings; some are Christians, others not; some listen for the prayer of which I have spoken, others do not; and yet I am sure that the stranger ought to be remembered in prayer.

Second, regarding the benediction. Many preachers close the benediction thus: "be with you all evermore." Do you not mean to include yourselves in this parting blessing? Do you not want "the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost" to be with you as well as with your congregation? I think you do. If in the benediction you be changed to us it will, I am sure, seem doubly significant to you. The most beautiful benediction I ever heard ends thus: "be with us all this day and evermore," or "this night and evermore," according as it is used at a day or evening service. The insertion of the words, "this day," "this night," makes it seem so direct, so immediate, that we realize

that God's love is with us today, this moment, and not only in the distant "forevermore." It is such an impression that you desire to leave, is it not?

Third, regarding the close of the service. I have attended but one church where the service is closed in the way of which I wish to speak. Immediately after the sermon follow a short prayer and the benediction. No song destroys the impression of what you have been trying to say to your audience. It is as if you said, "Now, friends, let us ask God to honor the message of the hour," and then, "Let us receive His blessing."

Cambridge, Mass.

#### Good Evidence

One of the leading religious papers of the country recently wrote letters to several of their subscribers asking their opinion of the goods offered by the Larkin Soap Mfg. Co. of Buffalo. Below we give a few of the replies; they tell their own story.

One writer says: "We have had five Combination Boxes. Each contained every article advertised, and of very superior quality. Every one who has seen the reclining chair, the last premium we obtained, pronounce it worth all we paid for both Soap and Chair."

Another says: "All our large family are entirely satisfied (that means more than pleased) with 'Sweet Home' Soap. The Chair is just what we have wanted, but did not feel that we could afford to buy through retail dealers. I am trying to induce others to order from them."

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## J. SUMNER WEBB

## In Memoriam

**M**R. J. SUMNER WEBB was born in Milton, Mass., Jan. 23, 1847, and died at the residence of his sister in Milton, Feb. 11, 1898.

These dates mark the beginning and the end, here, of a singularly beautiful life. He was educated in Milton Academy and Comers Business College; but ill health cut short the business career for which he had prepared himself.

Mr. Webb was converted during the pastorate of Dr. D. H. Ela at the First Church, Dorchester. He united at once with this church, and remained an honored member until he was translated to the membership of the church above. He was blessed with godly parents, Josiah and Betsy Webb, who were members of our church when it cost something to be a Methodist. They brought their children with them to the services. Sumner learned to attend church when a small child, and loved it all his life. To him one of the dearest places on earth was the church where he found God, to which he gave freely of his means, his time and his heart. And a wonderfully tender heart that was. He was naturally kind, and one of the most affectionate of men—a St. John in receiving and showing forth the love of the Father. His was a sunny disposition. He was always cheerful and hopeful. The smile in his heart was reflected in his face, in his kind word of encouragement, and in his kindly deed. There was not one particle of selfishness in his make-up. You always felt better for having met him.

In addition to all this, he was blessed with an ample fortune so invested that its care gave him no concern. As a result, he had time at his disposal to use as he desired, and he used it not for personal pleasure, but for his church, his friends, and the needy. His was a liberal hand; no deserving cause or person appealed to him in vain; but he did his work so quietly that few if any beside the persons helped knew anything about it. Anything like publicity pained him, hence his work was done very quietly—too quietly, his friends think. And yet he lived very largely for others. Here is the record of one day, which in a moment of quiet confidence he told the writer: He was called from his bed at five o'clock in the morning. He went to the room of a young man who was dying, the son of a friend in the West. He took the last words of the young man to his mother, waited with him until he died, took charge of his personal effects, found the clergyman whose church the young man attended and had prayers at his room, and having previously prepared the father by telegrams of what he might expect, sent the body to him. The first part of the afternoon he gave to finding work for a woman who had to support her aged mother and her own little girl. He then attended the funeral of one of the esteemed members of his own church, and later gave some hours to finding work for a young man who was the sole support of an aged mother. In the evening he came out from Boston to attend the prayer-meeting of his church. Is it surprising that after such a day he could speak of his great joy in the Lord? Is it to be wondered at that the poor loved him as few men are loved? And this was the way that this man of wealth, leisure and cultivated tastes spent his time—like his Master, in doing good.

He was connected with many social and political clubs. He was a 32d degree Mason. He had a wide circle of friends and many calls upon his time. But with him his church came first. He would allow neither clubs, nor friends, nor social demands, to keep him away from the prayer-meeting. That evening was sacredly kept for that purpose. All his friends understood it and respected him

for it. During his residence in Boston he would ride the five miles on the electric cars each way, even in midsummer regularly to attend the church prayer-meeting. What wonder that his pastors depended on him and loved him? It would be a wonder if they did not.

In the late fall a severe cold developed into pneumonia. This aggravated other troubles,



J. SUMNER WEBB

and after a heroic fight for health in the hospital and at Clifton Springs, he came home to his sister and in ten short days went to our long home. He left behind him an only sister, Mrs. Alliston B. Clum, a beloved memory, a name unspotted, a character beyond praise, an example worthy of imitation.

JOHN GALBRAITH.

## OUR BOSTON MISSIONARY SOCIETY

EVERETT O. FISK.

**O**UR Boston Missionary Society since its re-organization seven years ago has either wholly supported or contributed toward the support of Morgan Chapel, the University Settlement, the Italian, Portuguese and Norwegian Missions, and not less than seven English-speaking missions in the suburbs of Boston. At most of the points above named very successful work has been carried on, and in several instances missions established a few years ago have developed into self-supporting churches. Scarcely any of these churches or missions would be in existence had it not been for the fostering care of the Society. During the seven years above referred to not less than \$150,000 has been expended in carrying on the work of these various missions and churches, about half of it being provided by the Boston Missionary Society, the other half by local subscriptions. During the past year a larger amount has been raised and expended by the Society than in any previous year. Between \$15,000 and \$16,000 has been expended, more than \$13,000 of this being contributed by the churches in Boston and vicinity, the balance being contributed by the Parent Missionary Society.

Aside from a small fund of \$850, the Society has no property whatever, and it necessarily depends on the interest and free-will offerings of its constituency, which is supposed to include all of the Methodist churches of Boston and neighboring cities and towns. It is unnecessary to say that the amount needed to carry on the work of the Society

cannot be raised without very much of earnest effort and self-denial on the part of many. The persons nearest to the work are so impressed with its importance that it is difficult for them to realize that any cause can compare with it in importance, reaching as it does a vast number of our foreign population as well as of English-speaking people at a very inconsiderable outlay compared with the number of people benefited.

On the other hand, men who have been ardent friends of the Society from the beginning have on their hearts and hands exceedingly important interests in their local churches, and some of them have inherited, in addition to these, special financial responsibilities from the work of the Society. Furthermore, it may be said that the number of our membership who are able to contribute a large amount is exceedingly limited; and in view of all the embarrassments and difficulties under which the Society has worked, there is occasion for great rejoicing that during the past few months it has been able to clear up all past indebtedness and close the books of the Conference year with all liabilities discharged.

The Society has been criticised, perhaps fairly criticised, for its readiness to incur new obligations and undertake new enterprises, but the appeal to the sympathies of those actively interested in the Society is constant and intense, and no one who has been intimately conversant with its history wonders at the earnest desire of those most active in the management to provide generously for the work. But nevertheless it is self-evident that the permanency and prosperity of the Society must depend on the intelligent adaptation of means to ends and a careful recognition of limitations.

Probably at no time in the past has there been so great necessity for the happy blending of courage and caution—courage in maintaining the various lines of work already entered upon, caution in adding new lines of work until the

**I WEAR**  
**WILLOW Calf**  
**SHOES** **AND**  
**WITH** **TAG**  
**COIN** **ATTACHED**

**BECAUSE THEY RESIST**  
**WATER AND NEVER**  
**GROW HARD.**  
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ability or the interest of our people arises to meet the greater demand.

We are quite sure as our people become acquainted with the manifold activities at Morgan Chapel, the University Settlement, the Italian Church, etc., that they will wish to give liberally to their support. As the Society is not now in arrears, it is not necessary that the great financial record of the past year be maintained the present year; but it is hoped that the contributions will reach \$10,000. This will give the work of the Society generous and sufficient support. The present official management is happily made up of men representing conservative and liberal sentiments, but who have great confidence in each other and will defer very much to each other. The present policy of the board of managers is to incur expenses only as they are able to provide for the same, and to place the responsibility of the growth of the work upon the hearts of the people. It is earnestly hoped that the pastors of the various churches will take collections for the cause early in the year, and that all the people of all the churches will feel it a privilege to contribute to this common cause according to the measure of their ability. During the past year two subscribers gave as high as \$1,000 each, more than twenty gave from \$100 to \$1,000, and several hundred made smaller subscriptions; but the several hundred represent a very small part of our constituency. The hope is that in place of a few hundred subscribers for amounts of from \$1 to \$10 there may be several thousand such subscribers. Could this be brought about, even if some of our large subscriptions are not maintained, it would be possible to greatly enlarge the work of the Society.

Boston, Mass.

#### SUNDAY IN BOYLAN HOME

HATTIE E. EMERSON.

HOW glad we should be to have our friends come and see us, just as we live from day to day! Perhaps an imaginary visit might interest some who may never travel so far, and if you plan to arrive on Saturday we will see that you have a comfortable place in which to rest after the long journey from regions of the east wind.

The morning bell will waken you, and a little before the breakfast bell rings you may catch the sound of singing. It comes from the sitting-room, where some of the girls are having a prayer-meeting. In the Home building there are from eighteen to twenty teachers and girls, and in Whetstone Cottage there are from twenty to twenty-two. The number varies but little from month to month.

Our simple breakfast is ready. On Sunday morning no meat is prepared, and the meal consists of oat-meal, bread and butter, and coffee. One by one the morning verses are given, followed by a short prayer. After breakfast the hour is a busy one, with chamber work, preparations for dinner, and toilets.

At 9 o'clock Miss Williams rings the bell for the reading hour, and in Home and Cottage the girls gather quietly with Bibles or library books. The new girl, who has never read a book through in her life, finds this hour tedious at first; but it usually becomes a pleasure before the term closes. Sometimes a girl is called upon to give an outline of the book she has read, and you may be surprised to hear how well some of these are

given. In the Cottage, Miss Jennings is reading aloud to a little group of the smallest girls, while older ones turn to listen.

Now it is church time, and Miss Speer's day with the girls at Ebenezer Church. We may go with them or to Trinity, where our white brothers and sisters worship. You will find an enjoyable service and cordial Methodist welcome at both places. You must ask our wise Bishops and D. D.s to explain the necessity of this separate service, for I never understood it very clearly myself. Ebenezer Church is one of the best in the Florida Conference. It is a neat brick building, on a fine corner lot, adjoining the property of the Freedmen's Aid Society known as Cookman Institute. The interior is attractive and comfortably seated, with the choir loft and pipe organ in the rear of the pulpit. You will find an intelligent pastor, good singing, and a well-dressed, orderly congregation. In your notes and comments do not make the mistake of taking this church as a sample of all others. The service is long, until 1 o'clock usually, and the little ones get restless, but after a few cordial handshakes and inquiries we pass out. We will take a different street for the walk home, about eight blocks, and avoid the insulting jeers of some of the residents who sit on their piazzas to see us pass.

Dinner is ready, for Lizzie is always prompt, and this is her day for house-keeping.

At 3 o'clock we are called to the Sunday-school service in our school chapel. About twenty of the day scholars join us, most of them in Miss Baker's primary class. The secretary and treasurer are our girls, and these officers are elected every two months, so as to teach a larger number how to keep records and make reports. A glance at some such papers turned over to our presiding elders from the various charges would leave the matter of membership a matter of speculation merely, and in some instances increase the financial returns a hundredfold by making a dollar stand for one hundred dollars. The singing is sweet and plaintive, and earnest personal work is put into the half-hour lesson.

If this chance to be the third Sunday in the month, you may wish to go with Miss Morehouse to Wrightsville, or with Miss Williams to Simpson Chapel, where missionary meetings are to be held after the preaching service. At both points you will find typical churches and membership, and you will get at the real heart of things. Some of the girls are going to help in the program, for few of the older members can read. The secretary reads the report: "Scholars 52, teachers 6, collection 23 cents." It is about all we can do in a term to pay for the Sunday-school supplies that we use, and which cost about \$6 a year. Some of the girls have not a penny for postage even from week to week, and when a collection is mentioned can say with Luna J.: "Well, if you don't have it, you can't give it, to save your life."

At 6 o'clock the supper bell rings; Miss Morehouse is late, for Wrightsville is three

miles away. Miss Williams will tell us about Simpson while we sit at the table.

We are too tired tonight to go up to the evening service at the church, so we gather for evening prayers, a family of forty. Soon the house is full of song, and these fresh young voices will surely stir your heart like nothing you have heard before. "Let the Sunshine In," "More, More about Jesus," and "What a Gathering that Will Be," are all favorites, and people stand on the sidewalk to listen. We read a chapter from the Gospels, recite a Psalm, and bow in prayer. Now the girls will be glad to have you talk with them, and you may find inspiration in the roomful of earnest faces turned to you. For myself, they appeal to the best that is in me, and nothing in my life's experience has ever seemed too precious to lay upon this evening altar.

The little girls, with sleepy "good-night," are off to bed, and the older girls gather in a closer circle for the Epworth League meeting. The lesson topic outlined on the small blackboard is full of interest, and is followed by an experience meeting or prayer service. The beautiful benediction is said, and very soon only the hum of voices in the different rooms is heard.

Now our busy day is over, and we can have a quiet talk, not too long, for Monday morning comes so early.

Yes, our Sundays are always as busy as this one has been. Sometimes a message from a sick person calls us out on a sad errand, and occasionally we attend a special afternoon service. But however tired we may feel in mind and body, there is restful satisfaction in the thought of "One more day's work for Jesus."

Jacksonville, Fla.

#### Becoming Reconciled to the War

THE thing that is just now most indispensable to the comfort of American families is a resident Jingo who thoroughly approves of the war. Every household should have one — in a cage if necessary — and encourage him to a free expression of his views. As long as we have a war on hand, it is wise and in every way advantageous to make the best of it, believe in the righteousness of it, and accept it not merely with resignation, but with affirmative courage.

Most of us, on general principles, have extreme compunctions about fighting, and have suffered from sinking of the heart over this war in particular, because we nursed the hope that it would be avoided, and because it is a distressing thing to fight any one, and a weak power in particular, and because we fear war will do lamentable damage to the very folks we want most to help, and because it will cost the lives of many good men who are dear to their friends and useful to their country. We are so unused to war and its incidents that when the "extras" announce "Another Prize Captured!" we feel uncomfortably like pickpockets, and when we read of plans to injure Spain we involuntarily hope that Spain will get no

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more damage than is absolutely necessary. We are so averse to injuring any one that we sympathize with the enemy as the people who are likely to suffer most, and forget the suffering that Spain has brought upon others in our concern for what she seems likely to undergo. That is why we need resident Jingoos to keep the other side of the question continually before us.

Jingoos are by no means all incendiary persons who live on raw meat and rant in martial tones about our duties. A great many of them are good and dutiful citizens, whose sentiments are governed a great deal more by their heads than by their passions. What such men tell us is that it was our unquestionable duty, as a strong, civilized, God-fearing nation, to put a stop to the miseries of war in Cuba. They tell us that Spain's rights in Cuba, based upon discovery and long occupation, were forfeited long ago by dreadful abuses; that Spain's administration in Cuba was not only intolerably rapacious, cruel and corrupt, but absolutely hopeless; that there was no hope that Cuba could be pacified so long as Spain controlled it, and that Spain would never, and indeed could not, get out without a fight. The war might possibly have been delayed, our Jingoos will tell us, but sooner or later it was bound to come, and on many accounts it was better for it to come now. Delays to avert war would seem on the face of them to be eminently desirable, but even such delays may be dangerous. To put off intervention was to risk a combination in Spain's favor, which would put us in a much worse fix than we are in now; and besides it would have prolonged a state of uncertainty which was irritating, unsettling, extremely bad for all business, and miscellaneous disadvantages. Our Jingo will assure us that whatever unworthy motives for stirring up war may have actuated individuals, the motive which has stirred the great mass of the people and made the war possible has been sympathy with the oppressed and intolerance of the barbarities of a war of extermination carried on almost in sight of our shores.

When our friends who believe in the war tell us these things, we will do well to listen to them attentively and with open minds, and try to adopt their sentiments. The milk is split. Wringing of the hands and hanging back will do no good. The way out lies over there beyond the smoke of cannon. The single hope for us to cherish is for the prompt accomplishment of our national purpose by the speedy success of American arms. To fight the matter out as quickly as possible, to put an end to disease and starvation ashore, and to fight on the sea, and the interruption of commerce, to stop the drain of war both here and in Spain—that is now what we must all desire.

Let us look forward, then, and not back, and do, each of us, what we can to make our country's cause our own. There will be much to do, much to endure, and either in action or endurance every one may have a share. There will be work for willing hands, and a great work for willing hearts—a work of sympathy, of encouragement, of fortitude nursed and shared. We don't like the war; we ought not to like it; we maintain that we have undertaken it as a painful duty, and we ought not to regret that we find it painful. But the moral sense which has authorized it should govern and sustain its execution. Undertaken for a noble reason, it should be nobly fought, nobly endured, nobly ended. The only good result that can accrue from it to us is a moral result, the strengthening of our national character. But that can only come from the strengthening of personal character, by self-sacrifice, fortitude, and mutual helpfulness in sharing the burdens and distresses that war must always bring. — *Harper's Bazar*.

The need of a good Spring Medicine is almost universal and Hood's Sarsaparilla exactly meets this need. Be sure to get Hood's.

### "A Lost Member"

THE following communication is published without comment, as it needs none: "In a recent edition you have 'struck the nail on the head' in your editorial, 'A Lost Member.' If the churches were to heed your advice, a soul-saving arm of the church might again be made efficient. There are many places where local preachers could hold religious services, in hall or house—preaching, prayer-meeting and Sabbath-school—where now few, if any, hear the Gospel at all. If our pastors and presiding elders wished to arrange matters and interest themselves in it, a great soul-saving work might be accomplished. Many local preachers could do this work Sundays who cannot give the time during the week to arrange appointments and the various details. Oh, that the church were awake to its great primal, important work—soul-saving! I am neither pessimist nor croaker, but is it not painfully true that Methodism is not accomplishing all, in an evangelistic sense, which is its privilege and duty? The eloquent preacher, the intellectual entertainment, the fine singing, the respectable and pleasant surroundings, are to be enjoyed and appreciated, but is it not the duty of the

church to reach the many who never hear a Gospel sermon?"

According to the London *Hospital Journal* consumption is decreasing to a notable extent in Great Britain. Forty years ago the mortality from phthisis was 2,984 to the million of inhabitants; while in 1890 the rate was only 1,082. And the decline has been pretty constant throughout that period. The conclusion is that the disease yields readily to the treatment in the incipient stages, and improved sanitation has also contributed to its decline. — *Exchange*.

### A Good Move

We are pleased to announce that W. A. Wilde & Co., the well-known Book Publishers, have just moved from 25 Bromfield St. to the fine new Walker Building, 110 Boylston St., Boston.

The Messrs. Wilde & Co. have already established a leading position in the trade, especially in Sunday-school publications, and we are assured will, with these increased facilities and ever abundant capital, take another stride forward, to the mutual profit of their thousands of customers and themselves.

## The Wanamaker Store.

### Eviction Prices

### On Certain Delinquent Fabrics

They have overstayed their right of occupation. Out they go, then, all of them! The eviction process is a simple one, and shall be sharp and immediate.

Their time for removal has come, and if they will not go willingly they shall be pushed out. As the goods are simply the best known to civilization, the trouble must be a matter of price.

We'll fix that:—

### Paris Novelties

- At \$2.75, from \$3.50 a yd.  
Novelty bayadere striped silk-and-wool Grenadines, in combinations of black with navy blue, green, and rose.
- At \$2.75, from \$3.50 a yd.  
Bayadere striped Barege, in silk-and-wool stripes over grounds of gray, navy blue, cardinal, and beige.
- At \$2.75, from \$3.50 a yd.  
Self-colored silk-and-wool bayadere striped Barege, in cadet blue, navy blue, gray.
- At \$2.50, from \$3 a yd.  
Self-colored silk-and-wool bayadere satin striped Barege, in three colors.
- At \$2.50, from \$3 a yd.  
Satin striped Barege, in self-colored stripes, edged with white; colors are Yale blue, bluet, brown, and tan.
- At \$2.50, from \$3 a yd.  
Silk-checked Grenadine; checks of white over grounds of marine blue, cadet blue, green, beige, and gray.
- At \$2.25, from \$2.75 a yd.  
Figured self-colored bayadere striped silk-and-wool Crepon Barege, in brown, electric and navy blue.
- At \$2.25, from \$2.75 a yd.  
Novelty silk-and-wool Grenadine, in black with bayadere stripes of bluet, rose, robin's-egg blue, emerald, and maize.
- At \$2, from \$2.50 a yd.  
Silk-and-wool figured self-colored Armure Velour, in reseda and tan.
- At \$1.75, from \$2.25 a yd.  
Mohair-and-wool Ripple Crepons, in marine blue, Yale blue, brown, green, gray, and beige.

At \$1.50, from \$2 a yd.

Self-colored silk-and-wool Crepe Barege, in seven colorings.

### Other Imported Novelties

- At \$1.25, from \$1.75 a yd.  
Silk-and-wool Novelty Bayadere Chevron, four combinations.
- At 75c., from \$1.50 and \$1.75 a yd.  
Plain and figured canvas Etamine, in navy blue
- At 75c., from \$1 a yd.  
Silk figured two-toned Poplin, in five combinations.

### Fancy Suitings

- At \$1.25 from \$1.75 a yd.  
Fancy bouretted chevron striped Melange, in eight combinations.
- At 75c., from \$1.25 a yd.  
Fancy mixed check Suiting, in various color combinations.
- At 50c., from \$1 a yd.  
Fancy two-toned granite mixtures, in six combinations.

### Medium-Price Stuffs

- At 30c., from 50c. a yd.  
Figured Beiges, in brown and gray mixtures.
- At 30c., from 50c. a yd.  
Two-toned figured Vigoreaux, in four combinations.
- At 50c., from 75c. a yd.  
Fancy mixed figured Cheviot, in five combinations.

AS MANY SAMPLES AS YOU WISH

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New York

Section 241

(Please address exactly as above.)

## THE BISHOPS' MEETING

"ALBION."

IT would be a delight to any lover of the beautiful in nature to be in Albion at the present time. No greener grass than ours grows in any land. The fruit trees — peaches, plums and cherries — are in full bloom, and the apples are just about ready to blossom. But more remarkable than anything in nature, so far as our city is concerned, is the presence of nearly all the Bishops of our church. They commenced to arrive on Tuesday, although their meetings did not open until Wednesday at 10 A. M. They have been closely scanned and thoroughly observed by our people, not only as they have been seen in the public services and receptions, but also as they have walked the streets. The truth is, that it is a long time since so few men have attracted so much attention in our city as these. What might have been the result if the entire board had been present, we will not presume to say. It has been the occasion of no little regret that all could not have been with us. The absent ones are Bishop Foster of Boston, Bishop Newman of San Francisco, Bishop Warren at present in South America, and Bishop Walden now in Europe.

The Bishops in attendance are by no means a youthful set of men. As they walk the streets they have a quiet, dignified air, and most of them seem to have a habit of looking downward, as though they were busy with important thoughts even while they walk.

It is a somewhat singular fact that Bishop Bowman, who is just eighty, is one of the quickest steppers, one of the most agile and sprightly in his appearance, of the entire number. His snowy hair, which he wears rather long, adds somewhat to his venerable appearance.

Bishop Merrill, who is the next oldest to Bishop Bowman, has all the looks of a judge of the Supreme Court of the United States. If he were put in among the judges, and all were in the same style of dress, he would certainly be selected as a typical judge. He and Bishop Andrews, who are nearly of the same age, and were both elected in 1872, are in apparently good health, and show no special indications of infirmity or old age.

Bishop Foss has just returned from his presidency of the Conferences in India and his complete tour of the world. He went by way of the Red Sea and came back by way of the Pacific, having visited several points of interest in China and Japan on his homeward journey. He comes back in better health than when he went out, though possibly somewhat thinner and grayer.

Bishop Hurst, famous as the founder of the American University, is one of the smallest, if not the smallest, of the Bishops. He is noticed for the fact that almost invariably he carries a somewhat heavy cane when he walks the streets. He does not seem to be lame or feeble in any degree, so it is to be supposed he carries the cane for the sake of good company if any emergency should arise.

Bishop Ninde, our own Michigan Bishop, is a familiar figure in Albion. His face is a benediction, and he is always welcome among us.

Bishop Mallalieu is one of the two

Bishops who wears a full beard, though it may be said that the Bishops are exceedingly diversified in regard to the matter of beards. Some shave clean, some have side-whiskers, some chin-whiskers, but no one has as yet ventured on the silly style of the sole moustache.

Bishop Fowler, though often reported as in poor health, has apparently well-nigh recovered — at least, there are no signs of ill-health, and from all that can be learned he is preaching and lecturing all over the country.

Bishop Vincent is somewhat thinner than formerly, and has changed in looks within a few years, as his hair and beard have turned quite gray, which gives him a somewhat venerable air, though he seems as alert and active as ever.

Bishop FitzGerald is well and strong, and to all appearance is a man who may well look forward to a long life. It seems that he has a way of working without friction, and it is the friction that kills.

Bishop Joyce is just home from his long trip around the world that has taken nearly two years. We saw him five years ago, and, really, unless it be for a few added gray hairs, he looks not a day older than he did at that time. He is the only Bishop that has ever visited our missions in far-away West China. It must be that travel by sea and land and Chinese food and all the other kinds of food have been wholesome and helpful. He carries with him a sort of enthusiastic atmosphere that means revivals and genuine progress for the church.

Bishop Goodsell is the observed of all as he walks our streets. He reminds us of the late Bishop Peck. All other Bishops seem small when compared with Bishop Goodsell. He has taken on somewhat of age since the last General Conference, but is in vigorous health.

Bishop McCabe and Bishop Cranston, though the youngest in the episcopal office, are about as old as the others average. It seems to be the tendency of recent General Conferences to wait till men are nearly sixty before they can command the needful two-thirds vote. It strikes us as altogether remarkable that a body of men whose average is considerably over sixty should be in

such exceptionally good health and able to endure all the labors incident to their long journeys and perplexing duties. If nothing special and unexpected happens to any of them, there is good ground to believe that all of them, with possibly one or two exceptions, may come up smiling and vigorous at the General Conference of 1900 and be ready for the next four years. This may shut out some eager aspirants, but at the same time the seasoned timber will probably be as satisfactory to the church at large as anything new and untried.

On Saturday nearly all the Bishops scattered to their various fields of labor to which they had been assigned for Sunday. There remained with us Bishop Foss, who spoke in our Methodist Church on Sunday morning on the tour he has just completed, and of some of the interesting incidents which came under his observation in India and elsewhere. Bishop McCabe gave us an hour of profitable talk in the evening, supplementing in a measure what had been said in the morning.

The meeting of the Bishops came to its final adjournment early on Monday afternoon, and on the trains that leave for the East and West between 3 and 4 o'clock most of them were on the wing.

It may be said, in conclusion, that in a general way the presence of these distinguished men has been a benediction to our town, and especially to our college, and it certainly has been the source of encouragement and inspiration to all our Methodist people; and if they can come to us again they may be sure of a most cordial welcome.

— A contemporary relates a pleasant fiction concerning a well-known editor. The conversation is evidently made to fit the pun, which, nevertheless, is among the best of its kind. The committee having in charge a local entertainment went to the editor in question with the request that he would participate.

"What do you want me to do, gentlemen?" he asked.

"We would like to have you give us a talk on spelling reform," they replied.

"Well," he rejoined, "I can give you my idea of spelling reform in one sentence: Just leave 'me' off the 'program.'" — *Epworth Herald*.

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A PROMINENT wholesale and retail dealer in paints writes: "We have discontinued handling mixed paints entirely, for the reason that we can furnish Pure White Lead (see list of genuine brands) and the National Lead Company's Tinting Colors with which to make any shade desired, thereby giving our customers the best paint that can be made; besides, we know what we are selling, and are not afraid that the purchaser will come back next year and ask us to paint his house over again."

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## THE CONFERENCES

## N. E. SOUTHERN CONFERENCE

## Norwich District

*Westerly.*—The pastor, Rev. W. J. Smith, has been most cordially welcomed upon his return to this charge for the fourth year. While the business of stone-cutting, in which the majority of the members are engaged, has been dull for a long time, and many families have been obliged to remove, the prosperity of the church has been of the all-around permanent kind during the present pastorate. April 26, a large company of the members of the church and congregation made a surprise visit at the parsonage and presented the pastor and wife an elegant rocker. Cordial greetings and a social time were the order of the evening. The local papers gave full accounts of the occasion. May 1, a large congregation was present at the sacramental services. Two persons were baptized and received to probation and 3 received by letter.

*Thompsonville.*—Rev. J. H. Buckley finds a cordial people, who welcome him heartily. His pastorate at Centreville, R. I., closed very happily. Many tokens of the appreciation of the people had been furnished during his five years' stay, and the fitting conclusion came in the presentation to him of five ten-dollar gold pieces at a social gathering at the house of Charles Duke, Esq. The sentiments of the people were well expressed on the occasion by Geo. Wood, Esq.

*Preachers' Meeting.*—The monthly meeting of the Methodist preachers of the vicinity at Hartford still continues of interest and profit. The last session was of the nature of a memorial service for Rev. Dr. Ichabod Simmons. A paper was also given on German Methodism. A striking statement was made that the subscription list to the church periodicals among the German Methodists in this country numbers one-half the entire membership list.

*Epworth League.*—The Father Howson Union of Epworth Leagues, which includes Thompsonville, Warehouse Point, and charges on both sides the Connecticut River, met at Windsor Locks, Friday, May 6. The address of the evening was given by Rev. Walter J. Yates, of Rockville, on "How to Be Somebody." A consecration service was conducted by Rev. W. S. McIntire, of Hazardville.

## Providence District

*East Greenwich.*—The Conference Academy, under the stirring management of its hard-working principal, Rev. F. D. Blakeslee, D. D., is enjoying exceptional success in preparing its students for usefulness in the world. The names of the leaders in their respective classes—every subject taught in the school—was published in the local paper. The rank of each scholar was high and must have been gratifying indeed to their friends. The large attention given to good manners and morals in the past is excelled in the present instructor. The Conference at its late session voted to present to the official boards in all our charges the needs and claims of this institution. It pledged its financial and moral support to complete before the next school year begins a ladies' cottage at a cost not to exceed \$20,000. No doubt every pastor will gladly co-operate in this movement to put the school in a position to do its work efficiently.

*Attleboro.*—Dr. Harry S. Robinson is making the practice of dentistry in this town a success. Miss Laura S. Robinson is supervisor of music in the public schools. Miss Alice Robinson resides with them. Rev. and Mrs. H. D. Robinson were very highly favored in being entertained at Conference by their own children.

*Providence.*—Rev. G. W. Anderson, who was still continued in the superannuated relation to this Conference, resides at 256 Vermont Ave. He writes that he is not yet quite able to take a charge, and that his dear wife is in very poor health. He is able to do supply pulpit work, and would be glad if the brethren would afford him opportunity to lecture. Mrs. Anderson has had an attack of acute bronchitis, but is now recovering.

*Newport, Thames St.*—The Epworth League gave a reception to Rev. and Mrs. P. M. Vinton in the chapel, which was transformed into a parlor with decorations, bric-a-brac, etc. An orchestra rendered a charming program, and during the evening a varied instrumental and vocal entertainment was given by well-known local talent. The pastors of the city churches

were present and gave expression to the most fraternal sentiments. Mr. A. C. Titus delivered the address of welcome in happy words to which Mr. Vinton responded. Rev. J. H. Allen, of First Church, in representing the local clergy, spoke in a very genial manner and assured Mr. Vinton of a most hospitable welcome in the city. Miss Phebe Tew presided during the evening. A bouquet of flowers was presented to Mrs. Vinton by Miss Carrie Kelly in behalf of the Sunday-school. From the indications this appointment is to give much satisfaction.

*East Weymouth, Porter Church.*—Rev. Wm. Kirkby has had a very cordial reception here, and enters upon the work with zeal. The Epworth League gave the reception, which was an enjoyable affair.

*Hope.*—The young men's meeting has become a feature of the work of Rev. E. S. Hammond, and is already bringing forth fruit. Two young men have started in the religious life at the beginning of this year.

*Pascoag.*—It is a great pleasure to this correspondent to hear directly from Rev. G. E. Brightman that it was an attack of tonsillitis, and not nervous prostration, that overcame him for a brief time. He goes to his work with the best of determinations. The people have been so good that he is ready to do his best for them. He never felt better in his life.

*Providence, Chestnut St.*—By a slip it was stated in this column last week that Dr. Bass, the presiding elder, was made the acting pastor of "Trinity," when of course Chestnut St. was intended.

*Providence, Mathewson St.*—Rev. S. M. Dick, Ph. D., the new pastor, has begun his work in this city, and the first impression was pleasant. The Providence Journal gave a brief account of his work, which may be stated as follows: Graduate of a Western college, two years superintendent of schools, three years president of a

college, studied for degree, two years pastor of Congregational church.

KARL.

## Brockton and Vicinity

*Brockton, Central.*—Dr. M. S. Kaufman, the newly-appointed pastor, has been cordially received, and has already made a good impression upon the church and city. A reception was given him in the excellent way with which the Central people always do things. The first week of May was made a rally week by the pastor, and a rally week it was. Dr. Kaufman's sermons and addresses were inspiring. The church, that is always in line for action, was mobilized for the year's conflict. May 1, 8 members were received.

*Brockton, Franklin.*—The people are pleased at the return of the pastor, Rev. J. W. Morris. A reception was given him under the direction of B. F. Kingman, president of the Epworth League. Pastor Morris is an uncompromising foe of the saloon. Brockton, for many years the model "dry city" of Massachusetts, voted license this spring, and the saloons opened May 2. In his sermon Sunday evening, May 1, Pastor Morris stated the fact that twenty-seven carloads of liquor had been shipped into Brockton Saturday evening, and while the people were worshipping on Sunday the saloon-keepers were putting up their stock.

*Brockton, Pearl Street.*—The newly appointed pastor, Rev. D. L. Sharp, has been kindly received. The work is opening with great promise. One hindrance to Pearl Street Church is the excellent accommodation of the electric cars; people can so easily go down into the centre of the city to church. But the graceful manner and rare ability of Pastor Sharp are overcoming this hindrance, and the congregations are rapidly increasing.

*East Bridgewater.*—The people are all pleased with the return of the pastor, Rev. N. B. Cook. Pastor and people are united, and there is prom-

**"Take it back**  
—go to some grocer who will give you Pearl-  
ine." That's the only way to do  
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The popularity of Pearl-  
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## WATTEAU SCREEN



Window Shades, best hand tinted, ordinary size, until May 15, 60 cents.

We find a growing demand for Screens of better quality than the brittle Japanese variety, which are now as cheap and common as they are fragile and unenduring.

We have built some extra stout screens of quartered white oak and Honduras mahogany, in two heights: 60 inch and 66 inch. We have panelled these screens with the fashionable Watteau panelling. The panels are filled with tapestry pictures illustrating pastoral scenes and old Flemish interiors, woven in the tapestry.

To give these Screens the widest possible sale we shall make them our leader for this month, quoting for them the very low price of \$10.75.

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ise of a fruitful year. The church has been much strengthened by the moving in of several new families.

**South Braintree.**—The new pastor, Rev. C. H. Williams, has been cordially received, and is taking hold of the work with grace and energy. For a Sunday evening congregation he has to compete with church shows of all characters and descriptions. He is correct in believing that the best competition is a pure, fervent Gospel service. When curiosity is satiated, the hungry soul will turn to the Gospel.

**Bridgewater.**—For the first time in the history of the church the figure 3 accompanies the pastor's name. Rev. R. C. Grose has been kindly received, and with the reception were many useful articles. Sunday evening, May 8, he gave his celebrated lecture on George Washington. The G. A. R., Relief Corps, and Sons of Veterans were present in a body by invitation. The culture and scholarly attainments of the pastor are giving to the church an enlarged influence in the community.

**Whitman.**—Both the pastor, Rev. O. E. Johnson, and the people are happy in their fourth year of co-labor. Finances are well in advance of last year. A new, and probably useful, departure has been made in pooling all the finances of the church except benevolences. Current expenses, salary, presiding elder's and bishops' claims are all paid from the common treasury. The people support the church, instead of a man. The individuality of the church is emphasized rather than the individuality of the pastor.

**North Easton.**—The people gave the pastor, Rev. H. D. Robinson, a most cordial welcome and reception. May 1 was the largest communion service for years. Dr. Robinson has the hearts of the people, old and young. Youth is in his heart though the silver is in his hair. The church is apparently entering upon the best year of its history. G.

#### New Bedford District

**Provincetown, Centenary Church.**—The ladies of the church and congregation tendered a reception to the newly-appointed pastor, Rev. E. J. Ayres, and his family. There were appropriate decorations, of which the national colors were an important feature. Rev. W. I. Ward, of Centre Church, Mr. James Small of the Universalist, and Mr. J. E. Rich of the Congregational Church, voiced welcomes and good wishes. The children and young people were not forgotten. Miss Lois Williams assisted in receiving, and her special duty was to see that the younger element of the congregation were made acquainted with the new pastor—a most commendable feature of receptions.

**Sandwich.**—The Epworth League is responsible for the pleasant reception given to Rev. and Mrs. J. E. Blake on the evening of April 27. The return of this highly successful pastor meets with the approval of the entire community.

**Sagamore.**—Rev. E. E. Phillips has the honor to be the first man to return to this charge for the fourth year. Concerning the wreck of the fishing schooner "Sigfrid" on Sagamore beach, the *Independent* says: "A fisher-line was fired ashore and the rescuing party drew in the big hawser, making it fast to a dory on the beach. One at a time the crew of thirteen men reached a place of safety. One of the older men lost his hold on the line and fell into deep water. Without a moment's hesitation, the village pastor, Rev. E. E. Phillips, rushed out, and by an almost superhuman effort rescued the unfortunate man." Such deeds of heroism exist not alone in the mind of the novelist, to be performed by an ideal hero in "Windover," but are given in reality on prosaic Sagamore beach.

**Vineyard Haven.**—Rev. W. D. Wilkinson has been assured of a hearty welcome to his new field of labor, and enters upon the work with every prospect of real success.

**Acushnet.**—Under the skillful management of Captain Franklyn Howland, assisted by the ladies, a pleasant reception was given Rev. and Mrs. F. J. Follansbee in the tastefully arranged vestry of the church. The Methodist ministers of New Bedford and vicinity were present and responded to toasts and sentiments suggested by the versatile master of ceremonies, Captain Howland.

**Fairhaven.**—At the last communion 5 were received on probation and 5 by certificate from the Baptist Church. At the family service of May 1, held under the auspices of the Epworth League, Mr. George W. Penniman, district president, de-

livered the address. The auxiliary of the W. H. M. S. of this church will entertain the district convention in June.

**New Bedford, County St.**—The ninth anniversary of the Epworth League was observed on Sunday evening, May 1. Our venerable superannuate, Rev. Samuel Fox, offered prayer. The Junior League was given an important place on the program. Mr. George W. Penniman delivered a short and well-chosen address. The annual convention of the New Bedford District Sunday-school Association was held with this church on May 3. Rev. J. F. Cooper is pastor.

**New Bedford, Allen St.**—The failure of the Pairpoint Manufacturing Company has seriously affected this church. Several families, including official members, have been obliged to remove. The people are rallying, however, and the outlook for the year is encouraging. The pastor, Rev. J. N. Patterson, spoke at the Y. M. C. A. on Sunday afternoon, May 1. L. S.

### NEW HAMPSHIRE CONFERENCE

#### Concord District

**Preachers' Meetings.**—The Concord District Preachers' Meeting, to be held June 6 and 7, will be at Rumney. The committee will have the program ready in a few days. Let all pastors from Warren and south plan to attend. All north of Warren are expected to be at North Monroe, June 13 and 14. Be sure and let the pastor know if you will be present.

**Missionary Debt.**—It is not all paid yet. Concord District is asked to raise, beyond what was secured the past year, \$170. Let the charges where nothing was given the last year see if we cannot raise every dollar of this sum, and report to the Mission Rooms and also to the presiding elder. We never expect another such debt. There never can be, for the General Conference so fixed it that no more can be appropriated any year than was raised the preceding year. We must make one more strong pull and bring everything up on this district. Do not delay.

**Bow and Bow Mills.**—The first Sunday was so stormy that no services were held. When the next Sunday came the presiding elder was on hand, so that Rev. M. Tisdale had had no chance to introduce himself for the second year to his people. But all are pleased at the pastor's return, and are hopeful for a good year.

**Penacook.**—Rev. G. W. Farmer's return was joyously welcomed by his people. They gave him a surprise reception. He was asked to attend a cabinet meeting of the League. When the members gathered, there came with them the great body of the congregation. They sang and prayed, made speeches, and shook hands, and finally presented a barrel of flour and a handsome dinner set. The pastor, who is usually ready to speak, was so completely surprised that he could say nothing. The quarterly conference helped matters along by adding \$50 to the salary. They also helped the presiding elder by paying him his full claim for the quarter.

**Concord.**—Just one week apart were the receptions tendered the pastors at Concord. First Church held theirs at the parsonage. For elaborateness in decoration and success in every particular it was probably never equaled in that society. It causes Rev. E. Snow to realize the hold he has on the affections of the people, not only of his own church, but of Concord. The first quarterly conference was a very pleasant and harmonious session.

**Baker Memorial,** a week after the mother church, met in the vestry to greet Rev. W. H. Hutchins and his family. The chapel was a bower of beauty. The ladies had planned everything with great care, and all joined to carry out every detail. About 400 were present. An official writes that they are "united and enthusiastic," and are looking for a successful year.

**Chichester.**—Rev. J. A. Steele feels very greatly the loss of his daughter, but with courage he takes up the work of the year. The people are pleased to have him return, and are unitedly working with him for success.

**Tilton.**—On Friday evening, May 6, Rev. Roscoe Sanderson and wife received the members of the church at Tilton, together with their friends. Instead of being received, the pastor chose to receive, and a very delightful evening was spent from 7:30 to 10, as the friends came and went, and the parsonage was crowded. Refreshments were served in the dining-room. On Sunday, May 15, Miss Mary A. Danforth gave an address in the morning, and in the evening the League observed Anniversary day, as recommended by the Board of

Control. The new year has opened with much promise at Tilton.

The "latest news from the field" brings good words concerning the pastors who have gone into new charges, and also concerning those who have returned. B.

#### Manchester District

**Lebanon** is glad to welcome the reappointment of Dr. Hall to its pastorate. During the year just closed the financial situation has been excellent, all bills having been paid within the year, although the preacher's claim was increased and benevolent collections advanced nearly 50 per cent. The Sunday-school has an increase of fifty, and 20 new members have been added to the church. "Easter was a notable occasion; 200 members of the Sunday-school assisted in the special service, but the crowning effort was the evening concert, in which choir, soloists and organist vied with each other and with the congregation in maintaining a spiritual fervor quite in accord with this greatest of religious festivals." April 26 Bishop Vincent, who was the guest of Mr. and Mrs. E. H. Thompson, gave a "practical talk" to young people, a large congregation gathering to enjoy the magnificent spiritual treat.

**Chesterfield,** albeit burdened by the stress of hard times and the suspension of the banks, causing loss of all incomes from invested funds to both private citizens and religious corporation, will yet undertake the support of the pastor at the same salary as last year.

**Hinsdale** seems pleased with having a resident Methodist pastor, and the year opens hopefully for the young man who for the first time undertakes the work, giving all his time to the pastorate.

**Antrim.**—The church work is reported as going well here. The pastor has been ill for several weeks, but is now so far recovered as to be carrying his regular work again.

**Milford.**—This church appears harmonious, and under the careful pastoral work of Rev. I. B.

## Bad Blood Is a Good Thing

to be rid of, because bad blood is the breeding place of disfiguring and dangerous diseases. Is your blood bad? It is if you are plagued by pimples or bothered by boils, if your skin is blotched by eruptions or your body eaten by sores and ulcers. You can have good blood, which is pure blood, if you want it. You can be rid of pimples, boils, blotches, sores and ulcers. How? By the use of

## Ayer's Sarsaparilla

It is the radical remedy for all diseases originating in the blood. Read the evidence:

"Ayer's Sarsaparilla was recommended to me by my physician as a blood purifier. When I began taking it I had boils all over my body. One bottle cured me."—BONNIE CRAFT, Weston, Mass.

"After six years' suffering from blood poison, I began taking Ayer's Sarsaparilla, and although I have used only three bottles of this great medicine, the sores have nearly all disappeared."—A. A. MANNING, Houston, Texas.



Miller will, we are assured, make a good record this year.

**Hillsboro Bridge and Centre** are greatly pleased with the pastoral service of Rev. Joseph Simpson, who is just getting nicely settled and ready for work. Our Conference is very fortunate in its membership, if our Simpson, Vincent and Warren honor the names they bear.

**East Deering.**—Pastor Matthews has had a very hard time this spring. His wife has been desperately ill, but now seems slowly improving.

**East Lempster.**—It is reported that Rev. W. A. Hudson, also, is greatly afflicted in the serious illness of his wife. Both these good men are doing honest, hard work for very meagre support, and any one who has stewardship of the Lord's money will surely bestow wisely in aiding either of these men.

**Personal.**—Rev. Geo. W. Buzzell, who superintended this spring, is reported as living in Nashua and heartily engaged in the work of the Hillsboro County Temperance Association recently organized.

Rev. G. H. Clarke, who located at the last session of our Conference in order to do evangelistic work, is at work selling books and motto cards as often as he can find purchasers, while awaiting a call from churches needing his assistance in revival work.

SIBRON.

## VERMONT CONFERENCE

### Montpelier District

**West Berlin.**—This charge is acceptably supplied by Rev. Fred Daniels, a student at the Seminary. The membership and attendance are not large, but both are increasing and many signs point to enlarged prosperity. Something of the character of their pastor may be ascertained when it is known that he walks to his appointment each Sabbath, and frequently also for a week-night service, seven miles each way. A young man who will do this, boarding himself at the Seminary and carrying on a course of study meanwhile, surely has "sand" enough to make a success in life.

**Montpelier.**—The congregations here are probably larger than at any previous period in the history of the church. This is especially true of the evening congregations, which far exceed those of any other church in the city. All departments of the church work are prospering. Pastor Gillies is giving a series of Tuesday evening lectures on Methodist doctrines and polity, designed especially for the probationers and young people. They are followed by the regular class-meeting, which is much larger in consequence.

**Randolph.**—Rev. Geo. O. Howe, the pastor, is deservedly popular in this place. The Sabbath congregations are steadily growing, and a healthy and increasing interest is seen in the social meetings. Alone of the pastors in the Conference, Mr. Howe lives in his own house, which he has tastefully fitted up with modern improvements. It is an ideal home in which to stop for a night.

**Bethel Gilead.**—Although a part of Randolph charge, this place is supplied by Rev. J. Wesley Miller, of Bethel, a consecrated local preacher, who works in his father's drug store during the week and preaches here on the Sabbath. By a diligent use of his time, however, he finds opportunity to prepare careful sermons and to do some pastoral visiting. May this place be visited with a gracious revival under his ministrations!

**Rochester.**—Rev. J. L. Reeder, a graduate of Ohio Wesleyan University and Boston University School of Theology, is the able pastor at this

point. Something of his persistence and system of work may be inferred from the fact that he has made a detailed map of the town which would be a credit to any cartographer, has compiled from personal canvass a complete census of the place, has made out a check list of voters, has visited every district school and secured a list of all pupils and teachers, and has thus a broader and more detailed knowledge of the town than that possessed by the oldest inhabitant. As a consequence the congregations, social meetings and Sunday-school are all increasing in attendance, and the people are beginning to talk about a revival. This charge did a unique and grateful thing is giving a reception to the new presiding elder.

**Hancock and Granville.**—This parish has also been supplied by Mr. Reeder, although Rev. W. E. Lang, of the Boston University School of Theology, will soon come to supply. Owing to a variety of reasons this church is much run down, but the past few months have witnessed what promises to be the beginning of a new and better era in its history.

**Pittsfield and Stockbridge.**—This place is supplied by Rev. A. W. Ford, who is easily *sui generis* among the preachers for his success along certain lines of work. The past year has witnessed a sure and steady growth in congregations and spiritual interest, and the most devoted of the members are already pleading for an outpouring of the Spirit and a gracious revival. The valley of the White River and its branches ought to, and probably will, witness a gracious ingathering this year.

**Brownsville.**—Pastor McGlaulin and wife were given an enthusiastic reception upon their return from Conference. The people turned out *en masse*, and devoted loyalty was shown in pledges for the coming year. The earnest of success in the year's work was seen in the first Sunday evening service, when four persons came forward for prayers. Will not all the brethren earnestly pray that this may issue in a general revival all over the charge?

RETLAW.

### St. Albans District

**Reflections.**—Conference has adjourned, and the preachers have gone to their appointments, or dis-appointments, as the case may be. But whether pleased or not, we may be sure the work of the church will not be allowed to drag. The Methodist Episcopal Church may be peculiar in its policy, but it cannot be denied that it is eminently successful in developing both church and pastor by its itinerant system. Springfield, where the Conference was held, is one of the most beautiful villages in Vermont, cosily nestled among the hills on the banks of the Black River. Its hills are high, its air is pure, its water good, and its people generous and hospitable. The several Protestant churches of the town are strong numerically and socially. The community is intelligent and cultivated, and an excellent fraternal spirit exists between the different societies. The Methodist Episcopal Church is in a very prosperous condition, and is one of the pleasantest churches to serve in the Conference. Some of the ablest preachers in the connection have filled its pulpit. The present commodious church edifice is a substantial one and in excellent repair. The Conference was grandly entertained. Rev. H. A. Spencer, with characteristic thoroughness and devotion to every interest of the church, proved his eminent fitness for the work of entertaining the preachers. All must have felt themselves under lasting obligations to him and his people. An unusual amount of moving had to be done by the preachers this year, but with commendable willingness and zeal they set about it, and at present this unpleasant and uninspiring part of the program of ministerial performances is about completed. The work of the new year has opened up with promises of success. Hope has given a vision of prosperity, but that hope has no other basis than faith in the effectiveness of human effort when assisted by Divine grace. The reports from pastors have been meagre, owing to the duties of moving, becoming acquainted with members, etc. The presiding elder, Rev. L. Olin Sherburne, has taken up his sixth and last year's work on the district, and is now busily engaged in holding his first quarterly conferences. His first quarterly letter to the preachers is full of inspiration and helpfulness.

**Morrisville.**—Rev. M. S. Eddy comes to this charge from Waterbury Centre. His introductory sermon from the text, "I must work the works of Him that sent me," was interesting and encouraging. He had a large congregation. The

impression made was a very favorable one. On Friday night, May 4, a reception was given to the new pastor and his wife. The welcome was a warm and hearty one. The pastors of the Congregational and Advent churches were present and participated in the exercises. The semi-annual election of officers of the Epworth League occurred on Tuesday evening, May 19. On Sunday evening, May 15, was observed the ninth anniversary of the League. Mr. Eddy is the Memorial Day orator at Waterbury Centre. Rev. J. H. Wallace, former pastor here, has purchased a grain and feed store in Richford, where he is now located. Rev. O. M. Boutwell, once pastor on this charge and who at the late Conference took a supernumerary relation, lives on his farm a few miles from this village. Mr. and Mrs. Boutwell's many friends are glad to welcome them back to this town.

**Waterbury.**—A warm reception was given the new pastor, Rev. L. E. Willman, in the church parlors, Friday evening, May 8. Refreshments were served and a good time was had by the large number present. The ninth anniversary of the League was celebrated with appropriate exercises, Sunday evening, May 15.

**Bakersfield.**—The Conference wheel in its annual revolutions this year dropped Rev. J. S. Allen here. This proves to have been a very satisfactory arrangement. Mr. Allen is proving to be the right man in the right place. Reports reach us of a warm reception and large congregations. The outlook for a prosperous year for this charge was never more encouraging than at this time. His three years at Alburgh were good ones. A League of over sixty members was organized while he was pastor there.

**Johnson.**—Notwithstanding several flattering calls elsewhere, Rev. R. F. Lowe requested the presiding elder not to remove him. His many friends are much pleased that he is returned. Mr. Lowe has a deservedly strong hold on his people, and is doing good work. The outlook for this year is cheering.

**Waitsfield.**—Rev. W. T. Miller, the new pastor here, comes to us from the Minnesota Conference. He is starting off well. We expect good reports from this field. If we mistake not, the work won't lag behind here. Methodism will be "booming" by natural laws over there before the year closes.

**Alburgh.**—Rev. X. M. Fowler, the pastor, is also a new man, and comes to us highly recommended. He has had a hearty reception, and pastor and people are counting on a prosperous year.

**Richford.**—The pastor, Rev. P. A. Smith, had a cordial welcome on his return for the third year. The district convention of the W. F. M. S. meets here, June 7. Miss Mary A. Danforth, a returned missionary from Japan, will speak afternoon and evening.

**Essex Centre.**—This charge is to be served by Rev. A. B. Enright. He is on the ground, and we hear he has had a cordial reception.

**Milton.**—Rev. G. L. Story, former pastor, having been elected field secretary of the State Sunday-school Association (a thing that ought to have been done two years ago), Rev. C. P. Taplin, of Essex Centre, was appointed to this circuit.



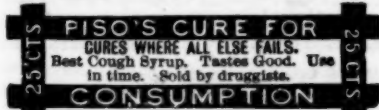
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Arlington, Mass.

He and his family have been kindly received and are expecting success.

**West Enosburgh.**—Rev. E. T. Brush was transferred from Upper Iowa Conference and stationed here. He was on the ground the first Sunday after Conference, and had good congregations to greet him at both morning and evening services. On Wednesday evening, May 4, the people rallied unitedly and enthusiastically in a reception, and provided all things necessary for his comfort. He counts on a prosperous year.

**Binghamville.**—A very promising young man, Rev. Hart Fuller, a graduate of Wesleyan, was appointed to this field—a difficult but hopeful circuit. He begins his work with earnestness, and expects good results. The church will hear from Mr. Fuller by-and-by.

**Personal.**—The golden wedding of Rev. H. Webster and wife was celebrated Friday, May 6, at his residence in Swanton, Vt. The reception was a complete surprise to Mr. and Mrs. Webster. One hundred and fifty guests were present. Refreshments were served. The house was appropriately and profusely decorated with flowers. A hundred dollars in gold, and many valuable gold and silver presents, were received. Telegrams and letters of congratulation came in thick and fast during the day. Mr. Webster has been forty-six years in the effective ranks and four years on the superannuated list of the Vermont Conference. He has six children—four on earth and two in heaven.

**Attention!**—Now, brethren, in order that the news of the district get into the HERALD through your correspondent, let him hear from you once every week. We wish to do what is best for the ministers, the district, the church, and God's cause in general. Send on your items!

CREAMER.

## NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—Dr. George A. Crawford, U. S. N., delivered a vigorous, alert and thoughtful address upon "The Present National Crisis." Next Monday, May 23, the hour will be in harmony with the national Memorial Day. Three addresses will be delivered: "Massachusetts in April, '75," Dr. Arthur Little; "Massachusetts in April, '61," Senator A. S. Roe; "Massachusetts in April, '98," Col. Thomas, Postmaster of Boston.

### South District

**Boston, Bromfield St.**—For the fifth year the Bromfield St. Church gave a reception to their pastor, Rev. Dr. L. B. Bates, on Thursday evening of last week. The church, Sabbath-school, Epworth League and congregation all took part in extending to the pastor a very cordial welcome. All were invited to share in the refreshments which were bountifully provided. Dr. C. A. Crane, Mr. C. Gordon, J. L. Bates, Esq., and Mr. S. Rich, made short addresses.

**Allston.**—Rev. Jesse Wagner and his wife are gladly greeted as they enter upon the third year of this pastorate. At the reception the church was largely represented, and neighboring pastors spoke fraternal words. Mr. Wagner is successfully working all departments of the church. The debt is gradually and certainly wearing away under the labors of the "Cent a Day Band," of which the pastor is the energetic and wise leader.

U.

**Worcester.**—Our ministers of Worcester and vicinity have started off on another year of their Association and have made Rev. J. H. Humphrey, of Cherry Valley, their president. At their meeting, May 9, they heard a good paper on "Fraternal Relations among Methodists," by Rev. Alonzo Sanderson, and welcomed the new preachers. It would appear that the new-comers must now be quite ready for work.

Our local Church Extension Society has had its annual meeting, heard reports, elected officers, and appointed Mr. Sanderson supervisor for the coming year. As heretofore, A. B. F. Kinney of Trinity is the president. The public meeting, commemorative of the organization, will be held in Trinity, May 23.

**Trinity.**—The cadets are alive and active. They even wish to serve their country in the character of home guards. Well done, boys! Keep the step and follow the flag!

**Webster Square** has held a patriotic social, with a bewildering mingling of Cuban flags and "Star Spangled Banners."

**Laurel St.**—Last week came the regular meeting of the sewing circle, and the guest of honor

was Mrs. H. A. Howland, who had been a member fifty years. Mrs. Geo. H. Fernald presented to her a gold and onyx pin and a birthday cake in token of her seventy-fifth anniversary.

**Thomas St.**—The tenth anniversary of the organization of the Epworth League here has just been celebrated.

**Oxford.**—Under the competent direction of Rev. F. A. Everett, for the fifth year returned to this people, they are about to lay out \$2,000 on church repairs.

QUIS.

### North District

**Auburndale.**—Rev. W. T. Worth and family moved into the new parsonage, corner of Central and Fern Sts., on the 10th of May. The house is perfectly new, very finely situated, and excellently calculated for a minister's home. It is only four minutes distant from church—not quite half as far as the former parsonage. The ladies are greatly aiding the trustees in putting the house in order for occupancy. The pastor and his family expect to thoroughly enjoy the comfort of this new home. The year opens auspiciously.

**Dr. S. A. Steel**, general secretary of the Epworth League of the Methodist Episcopal Church, South, will lecture at Lasell Seminary, at 7.30 P. M., May 27, upon "Home Life in Dixie during the War." He is a remarkably eloquent and forcible speaker, is very prominent all through the South both as a pulpit and platform orator, and his addresses have been received everywhere with the greatest favor. A great treat is awaiting all who come to hear him. Friends are welcome.

**First Church, Somerville.**—The ninth anniversary of the Epworth League was observed at this church on Sunday. Rev. F. N. Upham preached from 2 Cor. 1: 20: "For all the promises of God in him are yea, and in him Amen." In the evening, the pastor, Rev. G. S. Butters, preached a sermon appropriate to the day.

**Somerville, Flint St.**—A very cordial and elaborate reception was given to the new pastor, Rev. F. T. Pomeroy, and his wife on Wednesday evening, May 4. The vestries were gay with national colors, and were tastefully arranged. Mr. and Mrs. Pomeroy were assisted in receiving by Dr. Frederic Woods and wife of the Broadway Church, and Rev. George S. Butters and wife of the First Church. An entertainment consisting of music and readings followed the reception. A short address of welcome was given by Mr. C. C. Folsom, who had charge of the program. Fraternal addresses followed by Dr. Woods, Rev. G. S. Butters, Rev. L. M. Powers of the Universalist Church, Rev. John R. Gow of the Baptist Church, Charles F. Wildes of the Somerville Journal, and William E. Brigham of the Somerville Citizen. The pastor cordially responded. Light refreshments were served from several tables, each table representing some church organization. League Anniversary day was celebrated at the evening service on Sunday, May 15. The reports showed a year of prosperity. The League is united and in earnest in its work. An address was given by the pastor on "Our Best Companions."

**Charlestown, Monument Square.**—Rev. N. B. Fisk and family have been royally welcomed. The church and congregation extended a formal but very hearty reception, April 27. May 8, two men were at the altar seeking the Lord. The anniversary of the Epworth League was observed last Sunday. In the morning the pastor preached a special sermon on "Watchfulness," and at night he delivered an address on "Prepare for the War."

**Newtonville.**—Mrs. B. D. Twombly, wife of the late Dr. J. H. Twombly of the New England Conference, observed the 80th anniversary of her birth in a quiet way at her residence in Newtonville on Wednesday last. A number of her friends called during the day to extend their con-

gratulations and wishes for a continuance of life and health, and the occasion passed pleasantly to all concerned. Although incapacitated from participation in the active duties of social and religious life, yet Mrs. Twombly still keeps up her interest in, and acquaintance with, the leading events of church and state.

**Townsend.**—The pastor of this church, Rev. C. R. Sherman, returned to his charge last week after a brief absence, bringing a bride with him.

**Graniteville.**—This society has passed through a year of great sorrow and trial, owing to the sudden death of the pastor, Rev. W. S. Jagger, and also of his son, breaking up the home and throwing the society and community into mourning. Rev. F. B. Harvey, who supplied for the remainder of the Conference year, has been appointed to this charge, and Rev. Mr. Shepler, from the Boston Theological School, who was with the church for a few weeks, is to reside in the place this year also. A reception was given recently by the church at the vestry, and a goodly number of representatives from the Junior League called at the pastor's home one evening, taking with them a pretty gift as a token of their welcome and regard. Over fifty of these little people have been gathered into the Junior League under the able superintendency of Mrs. Harvey. A class of young ladies have also extended to Mr. and Mrs. Harvey a cordial reception. The young men's Bible class, which has reached a goodly number during the past few weeks, was given a reception by the pastor and his wife which was thoroughly enjoyed. Ten have been received into the church on probation.

### East District

**Centre Church, Malden.**—Henry Chapman, a class-leader of Centre Church, died suddenly on May 8. He was 86 years of age, and had been a member of the Methodist Church for sixty-nine years. For a period of nearly sixty-seven years he had been a class-leader, which office he held at the time of his death. He was highly honored for his deep piety and unflinching integrity. Funeral services were held at the Centre Church on May 11, and were conducted by the pastor, Rev. E. H. Hughes.

**Malden, Linden Church.**—Rev. E. S. Best is faithfully and successfully serving this church. He has just entered upon the second year of his present pastorate. Mr. and Mrs. Best a few months ago moved into a new and conveniently arranged parsonage home. The anniversary of the Epworth League was celebrated, May 15. Rev. E. B. Lavalette, of the School of Theology, gave the address.


**Reading.**—This church has hired another house for the pastor, Rev. S. A. Bragg. It is a single cottage house nearly opposite, on Main St., the one which has been the parsonage for two years. Mr. Bragg finds a willing people, glad that he has come to be their pastor for the third year.

U.

### West District

**Springfield.**—The Bishops have accepted the invitation to hold their next semi-annual meeting in Springfield.

**Amherst.**—On the evening of May 4 the parsonage bell rang, when to the complete surprise of the pastor, Rev. J. R. Chaffee, the people filed in, bringing with them many substantial gifts for the table. After a social hour, Mr. John Mullen for the trustees, Mr. Martin Nash for the stewards, Mrs. Louise F. Thompson for the Ladies' Aid, Mr. H. D. Hemenway for the Sunday-school, and Mr. Frank Thompson for the Epworth League, in heartfelt and fitting words brought greetings to the pastor and his mother, to which he replied. Music formed part of the program. The parsonage home is most attractive. New paper adorns the walls of four rooms. The church work is in excellent condition, the societies are well officered, and the people are



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opening the new year with a very cordial and loyal spirit.

**Brookfield.**—The people here welcomed their new pastor, Rev. James Sutherland, and his family, by giving them a delightful reception in the church vestry, which the ladies of the society had rendered very attractive. The neighboring pastors were present as well as many representatives from their churches. Light refreshments were served by the young ladies. The year opens very hopefully. Mr. Sutherland also preaches at West Warren every Sabbath afternoon. H.

### Italian Church

The first quarterly conference was held Sunday, May 15, and the reports were very encouraging. The Sunday-school averages over 150 in attendance. A Junior League has been organized, with an attendance of 40. The pastor, Rev. G. Conte, is doing a great work among the Italians, and Mrs. Conte is most efficient as a helper. Sunday, May 22, is to be observed as the 400th anniversary of the death of Savonarola. On Monday following, at 7.45 P. M., a public meeting will be held in memory of Savonarola, and American friends of the Italian Mission are especially invited. Let there be a large attendance.

The Italians would like to show their patriotism by hanging out the Stars and Stripes from their Hall on Hanover and Cross Streets. Will some one reading this notice send me at least \$10 for the flag? We want the flag this very week.

We also want to buy ten window shades for the Hall where they worship. Will our friends send me money at once for this purpose?

The Epworth Guards, consisting of Italian boys, have been invited to join the Massachusetts Division of Epworth Guards, and we need \$15 at once to spend for new uniforms for the boys. Friends, please heed this call also, as it means a great deal to the boys. We want to provide for the flag, window shades and new uniforms this week. Send to me at 36 Bromfield St., Boston, Mass. J. H. MANSFIELD, superintendent.

### N. E. Deaconess Home and Training School

THE Home and Training School sends a song of thanksgiving for its legacy from Hon. Jeremiah Clark, and the donation of \$10 from Mr. George Lane and \$500 from Clara Holmes. These last two are towards the purchase of the long-wished-for land, bringing up the sum to date to \$2,981. Only seven more subscriptions of \$500 are needed to make the ten asked for, and there are many chances for gifts larger and smaller. Send as promptly as possible to

MRS. J. W. CUSHING, Treasurer,  
1577 Beacon St., Brookline.

### Summer Resort Handbook

A hasty review of the new summer resort hand-book of the Central Vermont Railroad, "Summer Homes," just out, ought to convince any one in search of a desirable place of summer sojourn that Vermont has about all that can be asked for or thought of in the way of attractions. The book treats, in the text, of the many advantages the State has as a vacation resort or summer home, and, in a hundred or more excellent half-tones, pictures the beauty spots of both the mountain region and the shores of Lake Champlain, as well as many of the attractive homes and public houses where the visitor is welcomed. To see this book is to decide at once to go to Vermont this summer. A 5 cent stamp secures it by addressing T. H. Hanley, New England passenger agent, 194 Washington St., Boston, or S. W. Cummings, general passenger agent, St. Albans, Vt.

The furnishing of seaside and mountain homes is a feature of Boston business houses at this season. Jones, McDuffee & Stratton have always been identified in the crockery and glass ware of hotels, clubs, yachts and family outfits, and their store presents a busy scene at this time.

## CHURCH REGISTER

### HERALD CALENDAR

Providence Dist. Pr. Mtg. at East Greenwich, R. I.,	June 6-7
Concord Dist. Pr. Mtg. at Rumney,	June 6, 7
Manchester Dist. Min. Asso. at First Church, Manchester,	June 7, 8
District Stewards' Mtg. at same place at 1 p. m.,	June 8
Norwich Dist. Min. Asso. at East Glastonbury,	June 13, 14
White Mountain Min. Asso. at North Monroë,	June 13, 14
New England Chautauqua S. S. Assembly at Lakeview, South Framingham, Mass.,	July 18-23
Weirs Camp-meeting,	August 18-20
Claremont Juno. Union Camp-meeting,	Aug. 23-26
Groveton Camp-meeting,	Aug. 29-Sept. 3

### POST-OFFICE ADDRESSES.

Rev. E. W. Belcher, North Abington, Mass.  
Rev. Charles Tilton, 28 Gaylord St., Dorchester, Mass.

**CARD.**—As we find it impossible at present to acknowledge the many letters of sympathy received since the death of our beloved husband and father, we wish to express our heartfelt thanks to all who have aided and sent words of comfort to us in this our sad bereavement.

Mrs. W. W. BALDWIN AND SONS.

W. H. M. S. and W. F. M. S. — A union meeting of Dover District Woman's Home and Foreign Missionary Societies will be held at the First Church, Haverhill, Mass., Wednesday, May 25. Sessions at 10 and 1. In the morning there will be reports, roll-call, and a workers' conference. Addresses in the afternoon by Mrs. C. S. Nutter, Prof. Harriette J. Cooke, and Miss Clementina Butler. Lunch will be provided. Mrs. A. A. PERKINS, Rec. Sec.

**YOUNG WOMEN'S SUMMER CONFERENCES.**—The Young Women's Christian Associations hold three conferences this summer for ten days each — at Asheville, N. C., June 17-28; at Lake Geneva, Wis., July 2-12; at Northfield, Mass., July 13-24. An attractive program is provided for each Conference. For information address Miss Carrie E. Willson, 1319 Champlain Building, Chicago.

**TO THE METHODIST PREACHERS OF NEW ENGLAND:** We are still assisting those who desire our help in taking the collection for the Freedmen's Aid and Southern Education Society. We have had ten years' experience in school work in the South, and have come to know the field well and the needs of our brethren in the great Southland. Mrs. Hamlen usually accompanies me, but oftentimes when openings occur we each serve two or more appointments the same Sabbath. We will be glad to visit any point in New England where we can secure two or more appointments the same Sabbath. For further information address Rev. George M. Hamlen, D. D., Cottage City, Mass.

**EAST DISTRICT PREACHERS' WIVES' ASSOCIATION** will meet with Mrs. E. R. Thorndike, 98 Eastern Ave., Lynn, May 24, at 1.30 p. m.  
Mrs. G. F. DUKIN, Cor. Sec.

**NORTH DISTRICT LEAGUE CONVENTION.**—The annual convention of the North District Epworth League will be held in Union Square Church, Somerville, Thursday, May 26. An attractive program is being prepared for a morning, afternoon and evening session.

W. F. M. S. — The regular meeting of the Cambridge District will be held at Flint St. Church, Somerville, Thursday, May 19. Sessions at 10.30 and 2. Morning session, reports and discussions. Address by Miss Glover, of China, in the afternoon. The church is five minutes' walk from Prospect Hill station. Clarendon Hill electric via Charlestown, from Tremont St. or Union Station, pass Flint St. Clarendon Hill cars by way of Cambridge pass near the church. GRACE G. SMITH, Rec. Sec.

W. H. M. S. — The Eastern Division of North Boston District will hold a meeting at Broadway Church, Somerville, Thursday, May 26. Sessions at 10.30 and 2. Interesting addresses and papers will be given. Delegates are requested to bring reports. Lunch, 10 cents. BELLE A. WILLISTON, Dist. Sec.

W. F. M. S. — Framingham District W. F. M. S. will hold its annual meeting at Ouchituate, Friday, May 26. Sessions at 10 and 1.30. Reports and other business in the morning, followed by the discussion of questions of vital interest. Mrs. George P. Knapp, recently a missionary in Bittis, Eastern Turkey, will give an address in the afternoon. Collection furnished by the Cochituate Auxiliary. Conveyance by electric from Natick and Saxonville. A. A. KNIGHTS, Sec.

**ALPHA CHAPTER.**—Annual alumni banquet at Hotel Bellevue, at 6 p. m., Monday, May 30. Business meeting at same place at 4.30. Each alumna attending the banquet will be given a ticket for the quarter-centennial exercises and trustees' reception on Wednesday. J. P. KENNEDY, Sec.

### Money Letters from April 25 to May 2

E. E. Abercrombie, Mrs. L. W. Allerton, L. H. Arey, Mrs. L. A. G. Arnold, Mrs. M. H. Austin, J. O. Bennett, L. D. Bragg, B. L. Brower, C. H. Buck, H. A. Bushnell, E. A. Carleton, W. Carter, W. Chadwick, H. Chandler, H. P. Chapin, M. B. Chapman, E. Chenery, Mrs. M. Cobleigh, Mrs. C. F. Collins, C. Crane, Mrs. M. Crulshank, E. F. Curnick, Wm. Dixon, C. Eaton, T. H. Esten, Mrs. W. A. Evans, T. J. Everett, H. C. Fenwick, O. H. Fernald, L. M. Fisher, Miss E. F. Glidden, H. B. Goodere, J. Greer, E. B. Hall, C. E. Ham, C. S. Hilton, J. B. Howard, E. W. Humphries, Mrs. J. B. Johnson, C. E. Jones, W. H. Jones, C. B. Kendall, G. Lowndesboro, Mrs. E. E. Manwaring, C. D. W. Marcy, Mrs. M. McKenny, W. L. Miller, A. E. Morris, F. G. Morris, Miss Ellen N. McKerson, A. M. Osgood, Parvin & Doughty Co., C. I. Pond, Miss L. A. Potter, John Read, E. E. Reynolds, P. Reynolds, W. G. Richardson, F. Robbins, L. J. Robinson, H. Romeike, C. W. Ross, A. S. Sayward, J. B. Sears, B. F. Simon, C. N. Slinnett, H. P. Smart, E. Smith, E. B. Stover, J. M. Thomas, E. Thompson, J. H. Trow, C. N. Webster, H. Webster, F. R. Welch, Mrs. W. Whitworth, H. Young.

### SEASHORE "SCARE" IS PASSING

Summer Dwellers at the Beaches Gradually Losing their Fear of that "Spanish Invasion."

As time passes, and the real position of the Spaniards in the present war becomes apparent, the groundless nature of the "scare" that at one time threatened to depopulate the seashore resorts of New England during the coming summer begins to impress itself upon the public mind. As a veteran military man remarked the other day, there never was any real basis for the alarm, for it must have been evident to any one who stopped to reason out the situation, that a descent upon the North Atlantic coast of the United States, located thousands of miles away from the nearest base of fuel and supplies, patrolled by vigilant Yankee warships, and protected by numerous fortifications and mines, would be the last thing any sane Spanish admiral would think of undertaking.

It was evident at the outset, as it certainly is now, that the Spaniards realize they are in no condition to indulge in any such suicidal expedition as this. They have all they can do, and more, to take care of themselves; and whatever the immediate outcome of the present naval operations may be, the chances that any of the Spanish ships will get within a thousand miles of New England's rock shores are very, very remote.

"This seashore scare," said a prominent railroad man, "mak' me exceedingly tired. It is absurd and unwarranted on the face of it, and the sooner people get over their foolish fear about a Spanish invasion the better. The man who intended to rent a summer cottage at the beach, or spend his annual vacation at one of the summer resorts, will not be justified for a moment in changing his plans on that account. He will not be doing himself any credit, and he will be helping to do a rank injustice to those who have made their usual plans to cater to his comfort and convenience this summer."

It looks now as if the public was coming around to the view this gentleman, for the transportation and hotel people report that the "scare" has already largely subsided.

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## OBITUARIES

Now the laborer's task is o'er;  
Now the battle-day is past;  
Now upon the farther shore  
Lands the voyager at last.  
Father, in Thy gracious keeping  
Leave we now Thy servant sleeping.

There the tears of earth are dried;  
There its hidden things are clear;  
There the work of life is tried  
By a juster Judge than here.  
Father, in Thy gracious keeping  
Leave we now Thy servant sleeping.

"Earth to earth, and dust to dust;"  
Calmly now the words we say;  
Left behind we wait in trust  
For the resurrection day.  
Father, in Thy gracious keeping  
Leave we now Thy servant sleeping.

— J. Ellerton.

**Taft.**—Ephraim K., son of Evander and Lydia Taft, was born at Webster, Mass., Jan. 7, 1834, and died at Stafford Springs, Conn., Jan. 6, 1898.

He was converted at the age of twelve at Southbridge, Mass., and immediately joined the Methodist Episcopal Church. When twenty years old he removed to Stafford, Conn., where he promptly identified himself with the church. In 1862 he responded to the call of his country and went South with the Twenty-fifth Connecticut Volunteers. He was made first sergeant of Company D, and filled the position with entire satisfaction to officers and men. At the battle of Irish Bend, La., April 14, 1863, he received a terrible wound, which caused months of great suffering and imminent danger, and from which he never entirely recovered. An army comrade says of him: "His religious life in the army was just as marked as at home. Always attending preaching service and prayer-meeting as opportunity offered, and inviting others to do the same, he carefully avoided any degrading influences, and sought to exemplify the religion which he professed." He was loyal to his church. A steward of Stafford Springs Church for nearly thirty-five years, a Sunday-school superintendent for one year, and a Sunday-school teacher for many years, he had abundant opportunities to serve the church which he loved. With his strong sense of duty he united a sweetness of disposition.

Mr. Taft was a somewhat independent thinker, a close Bible student, a trusting, loving, well-rounded Christian, whose voice was often heard in testimony and prayer at the class-meeting, prayer-meeting, and at the family altar. His business career in the community was long, honorable, and successful.

In April, 1866, he was married to Miss Augusta F. Field, of Hampden, N. Y., who survives, with their two children—Mary, wife of Professor F. A. Bagnall, of St. Albans, Vt., and Ernest K. Taft, of Stafford Springs. J. I. BARTHOLOMEW.

**Dunton.**—Rev. Shubael M. Dunton was born in Lincolnville, Maine, and died in his native town, March 15, 1898, aged 71 years.

His early years were passed on the farm, in the store, and in the schools as a student and a teacher. As a teacher he left the directing and inspiring influence of a faithful and vigorous man in the thoughts of his pupils. In their various callings they are stronger and better men and women because they were once his pupils.

He was married in early manhood to Miss Sarah Ellen Leavitt, who survives him. In all the positions to which he has been called she has been a worthy companion and efficient helper.

He was converted at the age of forty-one. He fully dedicated himself to his Saviour and his church. He immediately united with the Methodist Episcopal Church. He soon felt called by the Holy Spirit to the Gospel ministry, and began preaching in his native town. He preached one year in Addison and Columbia, under the direction of the presiding elder. He was received on probation in the East Maine Conference in 1872, ordained deacon in '74 and elder in '78. He served the following charges: Alexander, Robbinston, Columbia Falls, Penobscot, South Thomaston, Southport and Georgetown. In each of these fields he has left monuments of a faithful ministry—souls converted and the

church strengthened. In 1893 failing health promoted him to the roll of honor—the superannuates having the unqualified esteem of each member of the Conference and of all the churches—and he returned to his native town and settled amid the scenes and associates of his youth.

Mr. Dunton was modest, loyal, an able preacher, a faithful pastor. No interest of the church was neglected or suffered in his hands. He was "a good man and full of the Holy Ghost." His superannuation has been a useful and sunny period of his life. Slowly his bodily strength faded, yet his mind retained its clearness, his faith its hold, his hope its brightness, until with fullness of confidence he passed to the home of the saints. C. A. P.

**Winslow.**—Mrs. Olie M. Winslow was born in Walden, Vt., Dec. 28, 1844, and died in Whitefield, N. H., April 26, 1898.

She was the only child of Edwin and Mary Houston, who are yet living. She experienced religion and united with the M. E. Church when about sixteen years of age. She was married to Josiah H. Winslow on Oct. 6, 1862, the day before he went into the Union army. She remained at her home during his two years of service.

At the close of the war they settled in Hardwick, Vt., and remained there till Mr. Winslow began the work of a Methodist itinerant in the Vermont Conference, about 1870. In that work they spent fifteen years. Mrs. Winslow was eminently useful as a pastor's wife. From our subsequent acquaintance with her, we can see how she would find a way to the hearts of the young and lead them to the Saviour. When Mr. Winslow took a certificate of location they settled in Lunenburg, Vt., where they remained six years. The family were connected with the M. E. Church in Lancaster, N. H., where I became acquainted with them when appointed pastor of that charge in April, 1890. They moved to Whitefield, N. H., in April, 1893, the same month that I went there as pastor, so I served the family in that relation six years, and went to the funeral of Mrs. Winslow as "one that mourneth" for a friend.

From Lunenburg their two children were taken to the better land. Their little boy, Mattie C., not quite six, died July 23, 1888. Eva Keoka, aged twelve years, died July 28, 1890. She was an earnest Christian girl and highly esteemed by all who knew her.

Mother love was a very prominent attribute of Mrs. Winslow's nature. Having her own children taken away, she adopted two little girls, who found a very warm place in her heart. The six nephews who bore her body to its burial loved her as their mother. The pillow of flowers they placed at the head of her casket bore that one word, "Mother."

The funeral services, at her late home, were conducted by her pastor, Rev. W. C. Bartlett, assisted by Rev. B. F. Jefferson, of the Free Baptist Church, and the writer. The body was laid to rest by the side of Mattie and Katie in Lunenburg. D. C. BARCOCK.

**Hathaway.**—Sophronia W. Hathaway was born Oct. 1, 1842, and died Dec. 4, 1897. Savory C. Hathaway was born April 8, 1838, and died April 16, 1898.

Both were identified with New Bedford throughout life. Their deaths are a part of a remarkable series of bereavements by which County St. Church has lost twenty-five members in three years, including a number who, like Mr. and Mrs. Hathaway, seemed indispensable. Mrs. Hathaway was retiring in manners and domestic in tastes, but she was one with her husband in his aims and work. His illness, though painless, was long and distressing, and she became a martyr to wifely loyalty. Her not robust constitution was broken by the strain of her incessant ministering, and the community was startled to hear that she had suddenly passed on before him.

Like many citizens of New Bedford, in early life Mr. Hathaway was a sailor, spending three years in two voyages to distant parts of the globe. Later he served in the war in the 3d Mass. Infantry. In 1866 he engaged in business in New Bedford, and by industry, probity and good sense built up a large business from small beginnings and won an excellent reputation for his goods. He was also a member of the New Bedford Board of Public Works, a director in financial institutions, and a member of the G. A. R. and the Masonic fraternity. In all that he did his characteristics showed to splendid advantage, but nowhere more so

than in the church. There Mr. and Mrs. Hathaway were distinguished for their generous contributions, consecrated energy, wise leadership, inspiring cheerfulness and courage, lavish hospitality, and a devotion to the spiritual as well as the material interests of the church. They seemed, also, to have an instinctive discernment of the right side of questions. Their pastors delighted to confide in them.

When yet there seemed many years remaining of usefulness and happiness, the beautiful home has become desolate; the manly voice is heard no more in the councils of church and city, nor in song and testimony; and the daughter and three sons sit astonished at a strange Providence. We ask not to know why, but that we may do duty as well as did these large-hearted and efficient servants of God who, so little separated, have attained their consummation. J. F. COOPER.

**Bates.**—Mrs. Harriet P. Bates, wife of Wm. B. Bates, was born in Newport, R. I., in 1826, and died in the same place, April 14, 1898.

Mrs. Bates was converted in early life, and though her associations were with the Baptist Church, of which her mother was a member, she was inclined toward the Methodists, and united with the First M. E. Church in Newport, remaining a member there for more than fifty years, until her death.

She had been married forty-nine years. This long, peaceful and happy union is now broken, but the husband and only son, supported by Divine grace, find the memory of the past a blessing in the light of the promises of God.

Mrs. Bates was active in Sunday-school and church work. A woman of social power and of much sympathy, she often lightened the burdens of others as she went about doing good. She ministered to others, but tarried only in a brief sickness to be ministered unto, and departed to be with Christ, which is far better. J. H. ALLEN.

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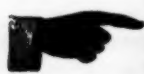
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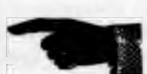
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## OUR PERPLEXING PROBLEM

REV. C. H. SMITH.

THAT the small increase in membership in our church last year is more apparent than real, has already been established and published. Two other observations are pertinent and important.

The rural churches are suffering seriously from the present city-ward trend of the population. Many Christian people in moving from country to city neglect to reunite with the church. At first they look about to see which church they may prefer. They wish to hear the popular preachers and captivating choirs. They may have lived all their lives on the simple bread and butter of the Gospel in a country church, and decide now to enjoy for a while the luxury (?) of cake and cream in different "big city churches." This itinerating is easy, possibly inexpensive, and irresponsible; and the participants soon become religious tramps — accountable to no church, shepherded by no pastor, feeders in no fold, and, changing the figure, workers in no vineyard. Presently their names do not count on any church-roll, being marked in the home record, "Removed without certificate." Too frequently these people drop into that indescribable condition of mere nominal Christianity. The emphasis which the Master places upon continued activity in the church is indicated in the passage: "He that gathereth not with Me scattereth abroad."

Closely connected with this is the weakening of the churches by groups of disaffected members splitting off and starting a mission. Some city directories show nearly as many undenominational societies, "Doors of Hope" and "Gates of Heaven," as churches. Missions are needed, but of the independent, irresponsible sort there are already too many. There is today a spirit of criticism and a tendency to place-seeking destructive to active and continued loyalty to one's denomination and to the particular church of which he is, or ought to be, a member. The one thing for which every Methodist should seek is mentioned in a paragraph of the General Rules: "Such a society is no other than 'a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.'"

Phenix, R. I.

## A LITTLE TRIBUTE TO DR. WILLIAM BUTLER

FLORENCE E. KINNEY.

DR. WILLIAM BUTLER is my first and earliest recollection of a really notable man in the Methodist Episcopal Church. He began to be in my childish fancy, when not more than six or seven years old, the embodiment of all that was Methodist, missionary, Christian.

He was a guest in our home, a Methodist parsonage, at a glad Christmas time. He may have come for a missionary address — doubtless did; but of that I have no recollection. But there was a Christmas tree celebration at the church, a distribution of Christmas gifts, and a presentation at the close, by Dr. Butler, to the pastor and his wife, of a beautiful silver water service; and somehow he always seemed to me the giver.

A little later in the evening a family circle gathered around a parlor centre table, and Dr. Butler presented a new family Bible in brown leather binding, my father's gift, and placed upon the Bible "The Land of the Veda," in green cloth binding — his own gift to the household; and from that day to this the two books have always been in my mind one and inseparable.

The picture vanishes; but what more beau-

tiful memory to carry down all time of a truly great, noble, stalwart Methodist than that associated with church, home, and a joyous Christmas time — the very substratum of all that makes for peace, civilization, Christianity, the coming of the Lord Jesus Christ?

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## NEWS OF THE WEEK

## Tuesday, May 10

- General Miles to lead the army about to invade Cuba.
- Rioting in the Spanish provinces becoming more violent; twelve persons killed and fifty wounded at Linares on Sunday and the public buildings pillaged.
- Troops for the Philippines expedition gathering at San Francisco.
- A report that Admiral Dewey captured in Manila 10,000 tons of coal.
- A bill authorizing the enlistment of yellow fever immunes passed by the House.
- Wheat up to \$1.90 per bushel.
- Charles H. Allen of Massachusetts nominated for Assistant Secretary of the Navy.
- John Jacob Astor of New York and Curtis Guild, Jr., of this city nominated to be inspector generals, with rank of lieutenant colonel.

## Wednesday, May 11

- A report that the Spanish fleet, supposed to be on its way toward this country, has returned to Cadiz.
- An uprising in Italy; rebels besieging Milan; fierce fighting on the housetops and in the streets; martial law proclaimed in several cities.
- The Senate passes the Post Office bill, and also a proposed constitutional amendment substituting May 4 for March 4 as Inauguration Day.
- Russia and Japan sign an important protocol agreeing to recognize the independence of Korea and not interfere in her internal affairs.
- Disorderly scenes in the Spanish Cortes; the war credits adopted.
- The U. S. S. "Monocacy" must leave Shanghai, China having proclaimed neutrality.
- The Spaniards busily erecting sand batteries on the coast of Cuba; our torpedo boat "Winslow" chased out of Cardenas harbor by three Spanish gunboats; subsequently protected by the "Machias"

## Thursday, May 12

- McCadden's toy store burned in Philadelphia; three persons burned to death, and property valued at \$225,000 destroyed.
- A Spanish torpedo boat reported to have blown up and sunk in the Straits of Gibraltar.
- Major Gen. Wesley Merritt to command the expedition to the Philippines and be the Governor General of the islands.
- The House passes a resolution proposing an amendment to the Constitution providing for the election of Senators by popular vote.
- Two attempts to poison the infantry in Camp Mobile by putting arsenic in the drinking water.
- Lieut. Peary's vessel, the "Windward," arrives in New York, fifty-two days out from London.
- More troops leave Chickamauga for Tampa.
- No foreigners allowed in Port Arthur and Talien-wan unless by Russian permission.
- Prof. Dewar of London succeeds in liquefying hydrogen and also helium.

## Friday, May 13

- Fight in Cardenas Bay; the torpedo boat "Winslow" hit, and Ensign Bagley and four men killed by a bursting shell.
- Admiral Dewey recovering steel rifles from Spanish sunken ships and stores from the arsenal at Cavite.

- The batteries of San Juan, Porto Rico, shelled by Admiral Sampson's fleet, and reduced; only one American killed and seven wounded.
- The Newlands joint resolution, providing for the annexation of Hawaii, reported to the House.
- An elevator burned in Chicago with neighboring lumber yards; loss, \$1,600,000.
- Order restored in Italy.
- "Buffalo Bill" (Col. W. F. Cody) appointed "chief of scouts" on General Miles' staff.
- Downing, the Spanish spy captured in Washington, commits suicide.
- Four members of the Sagasta ministry resign their portfolios.
- The Spanish steamer "Rita" captured by the auxiliary cruiser "Yale."
- The Spanish fleet sighted off Martinique, West Indies.

## Saturday, May 14

- Commodore Schley's flying squadron puts to sea from Hampton Roads.
- The invasion of Cuba postponed till the Spanish fleet is disposed of; volunteer regiments ordered to Chickamauga instead of Tampa.
- A report that the Bank of Paris will loan Spain 10,000,000 francs.
- A bequest of \$100,000 to two physicians of this city to investigate methods of curing cancer, consumption, and other diseases now regarded as incurable.
- Death of Bishop W. S. Perry, of the Protestant Episcopal diocese of Iowa.
- Rioting in Italy continues, with great loss of life.
- The Spanish fleet off Venezuela; Admiral Sampson's squadron at Puerto Plata, San Domingo.
- Two cables cut in the harbor of Cienfuegos, Cuba, by volunteers from the "Marblehead" and the "Nashville;" two Americans killed and six badly wounded.
- Unsuccessful attempts of the "Gussie" to land munitions of war for the Cubans in Pinar del Rio.
- The U. S. Auxiliary Cruiser "Harvard" permitted by France to stay in St. Pierre, Martinique, for repairs.

## Monday, May 16

- Unsuccessful ruse to draw our ships blockading off Havana within range of Spanish guns.
- Sagasta trying to form a new ministry.
- Sampson's and Schley's fleets to close in upon the Spanish fleet if the latter can be found.
- Spain displeased at Mr. Chamberlain's suggestion of an Anglo-Saxon alliance.
- A vessel sent to Cuba to arrange for the exchange of two American prisoners captured there last Friday.
- Admiral Dewey sends word that Manila will soon surrender.
- A total of 65,000 men mustered into the Army so far.
- A rigid censorship exercised over all cable lines.

## Have You Smoked Too Much?

## Take Horsford's Acid Phosphate.

It will relieve the depression caused thereby, quiet the nerves and induce refreshing sleep.

## BOSTON SOCIAL UNION

LAYMAN'S Night closed the season with the Social Union. It might have well been entitled "Patriotic Night," as the character of the musical selections and the address partook strongly of a patriotic character. The guest of the evening was Hon. A. S. Roe, of Worcester, senator from that district, and most delightful music was rendered with fine discrimination and taste by a quartet from the First Church, Somerville, consisting of Messrs. Herbert S. Richardson, Albert C. Ashton, Nestor W. Davis, and Harry H. Ashton, with Frank E. Pitts accompanist. They were heartily received. Grace was said by Mr. A. L. Dodge of the First Church, Somerville. After the collation prayer was offered by Henry V. Degen, of Newton Centre. The president, Mr. Albert Williams, spoke of the growth of the Union, and introduced Hon. A. S. Roe, who was received with vociferous applause, and who said, in part: The Methodist people are always

patriotic. It was the only denomination that divided on the issue of slavery. He gave some facetious reminiscences of his visits to Southern churches, and spoke very interestingly of events of the Civil War and of battle scenes with which he was personally familiar. He paid a vivid tribute to the valor of the Southern soldiers as a worthy foe. He described stirring scenes at Gettysburg, Chickamauga, and elsewhere, stopping to render homage to Grant and the other soldier-heroes of the war. As he turned back the history of the Rebellion leaf by leaf, the audience followed him with unremitting attention, while many of them renewed their own experience in the graphic story of the speaker. Supplementing the story of the Civil War, the speaker showed that the same spirit animates the youth of today, and that the sons of the old soldiers are just as ready to fight for the right today.

The evening proved to be one of rare attractiveness. W. P. A.

— Rev. E. D. Dyson writes from Portland, Conn., under date of May 15: "Rev. W. O. Cady, a supernumerary member of the New England Southern Conference, who has resided in this place for over thirty years, passed away last evening about 12 o'clock, after a serious illness of a little over a week. He leaves a wife and a married son and daughter. The funeral will take place Tuesday at 2 P. M."

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## SUPPLY WORK WANTED

Through summer. I am a student in Boston University Theological School; member of Iowa Conference. Wife is with me; have no family. References furnished.

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